



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

440

Pad
Series
200

Can 2557.8

Harvard College Library



FROM THE
FRANCIS PARKMAN
MEMORIAL FUND

FOR
CANADIAN HISTORY

ESTABLISHED IN 1908

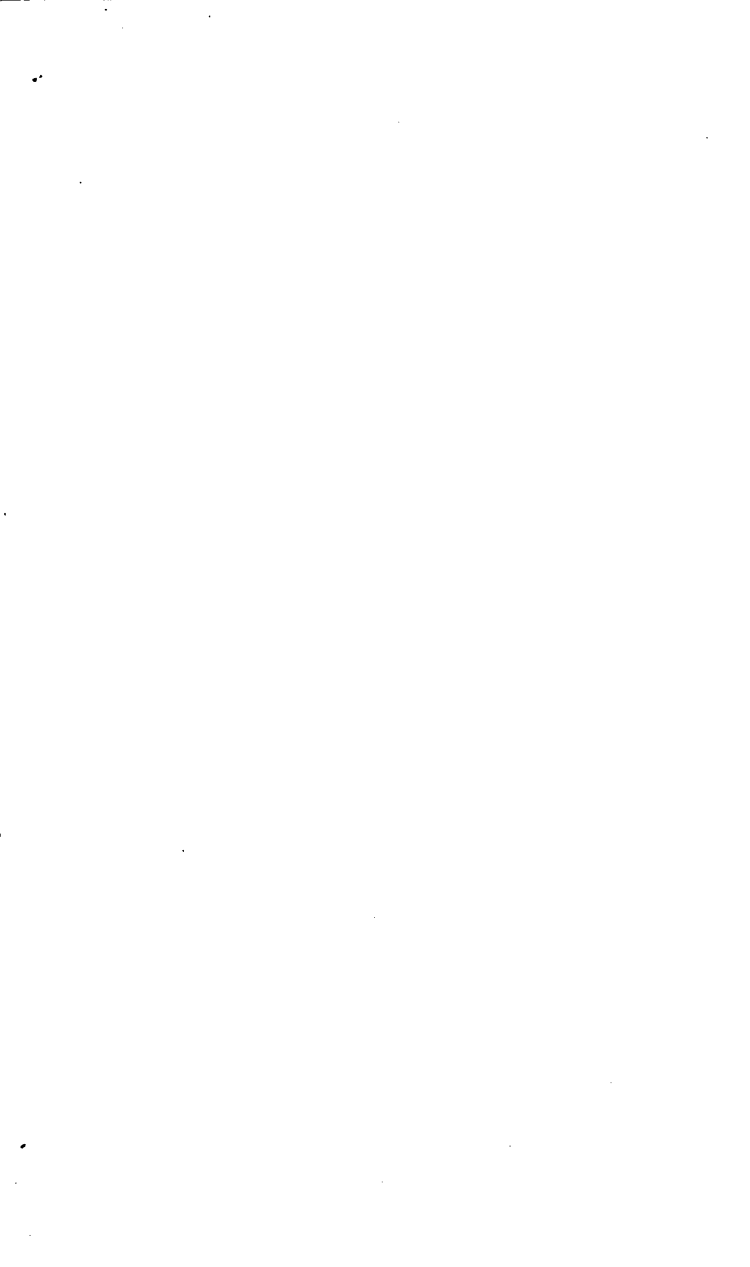


ANNALS
OF
THE COLONIAL CHURCH.

DIOCESE OF TORONTO.

LONDON :

R. CLAY, PRINTER, BREAD STREET HILL.





FIRST CHURCH BUILT AT TORONTO.

C

ANNALS
OF THE
DIOCESE OF TORONTO.

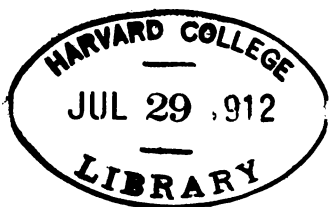
BY
ERNEST HAWKINS, B.D.

AUTHOR OF "HISTORICAL NOTICES OF THE MISSIONS OF THE
CHURCH OF ENGLAND IN AMERICA."

PUBLISHED UNDER THE DIRECTION OF
THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

LONDON:
PRINTED FOR THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;
SOLD AT THE DEPOSITORY,
GREAT QUEEN STREET, LINCOLN'S INN FIELDS;
AND 4, ROYAL EXCHANGE.
1848.

Can 2557.8



Francis Parkman fund

TO

THE RIGHT REVEREND FATHER IN GOD,

JOHN,

LORD BISHOP OF TORONTO,

WHO, AS TEACHER, PASTOR, ARCHDEACON, AND BISHOP,

HAS, FOR HALF A CENTURY, BEEN

THE FOREMOST LABOURER IN LAYING THE FOUNDATIONS

AND BUILDING UP THE WALLS OF THE

CHURCH OF CHRIST IN CANADA,

These Annals of the Diocese of Toronto

ARE RESPECTFULLY INSCRIBED.



PREFACE.

THE title of this little Volume, as well as of the Series to which it belongs, sufficiently defines its object. The reader will not look for a general history of the Colony, in a manual which professes to do no more than supply an outline of its Ecclesiastical Annals. Books which treat of the geography and natural features, as well as of the trade, agriculture, and political institutions of Canada, abound. Little, therefore, will be found in the following pages but what has reference to the Church of England in that colony—its brief history, and its present state. As, however, this work may occasionally be consulted by Clergymen about to offer themselves as Missionaries, a few general facts, and some hints of more or less value, are here noted.

The temperature, it is well known, ranges much more widely than in this country, so that both the cold in winter and the heat in summer are far more intense than in England; yet the

climate of Canada is allowed on all hands to be healthy—more healthy and invigorating, in Sir Francis Head's opinion, than our own. A main cause of this, no doubt, is that the air is drier, and, notwithstanding the intensity of the winter cold, is considered more favourable to persons of delicate lungs than the atmosphere of Great Britain.

Though not without attractions of the noblest kind to the zealous and enterprising Missionary, a new country, it must be obvious, is not the proper sphere for Clergymen who estimate over highly the pleasures of society, or the refinements of a high civilization. Such men would find themselves quite out of place in the back-woods of Canada; and those only should go there who, together with a healthy and robust frame, possess a bold and manly spirit, and can be content with plain living, rough travelling, and the society of their own households. Many Clergymen undoubtedly are induced to emigrate by the same motives which operate upon others—namely, the hope of improving their worldly circumstances, and making provision for their children. Nor are they, on this account, to be charged with secularity; provided that, while seeking to better their estate, they do not abandon any part of their ministerial obligations. Still it is not

with Missionaries as with ordinary settlers. Those who are engrossed with a sacred calling will have little time for clearing land or cultivating a farm ; while the salary of their office will, for the most part, supply a bare sufficiency for the wants of their families. The Missionary must look for little besides food and raiment in return for his more abundant labours. He may, however, be cheered by the prospect of an earlier and more certain provision for his children than he could reasonably expect in the old country. But, any one intending to offer himself for Missionary duty may well ask—What is the comparative value of the same nominal income in England and in Canada? Will 100*l.* a-year go farther in the colony than in the mother country?

On the one hand, the chief necessities of life, —as bread, meat, potatoes, poultry, eggs,—are, especially in the western division of the province, rather below than above *half* the price which they bear here ; while, on the other hand, clothes, books, upholstery, and generally manufactured goods, but not common furniture, are dearer.

Besides, a Missionary, to perform his duty at the more distant stations, must necessarily keep a horse ; and, where a horse is kept, a man or lad to take care of it, is for the most part

required. The annual charge for house rent in most situations, and for rates and taxes everywhere, is less than in England. Upon the whole, it may be stated that the expense of living in Canada is certainly less, probably a fourth or a fifth less, than in this country.¹ And this may suffice on the subject of a temporal maintenance, unless we may be permitted to add, that the Missionary who goes abroad for no better reason than to escape from the embarrassments of his position at home, will probably be disappointed of his hope; while he who offers himself in a spirit of humble faith to do God's will, to "seek *first* the kingdom of God and His righteousness," though he take neither scrip nor purse, will, for the most part, find all necessary things "added unto" him.

A few more words may be allowed, in explanation of the special design of the present volume. It is purposely confined to the Annals of the *Church of England* in Canada West. The author had neither the means nor the disposition to enter upon the history of religion generally in that colony; and he has no hesitation in adding, that a main inducement with him to prepare this manual, as well as the others which have preceded it, was a hope that he might thus

(1) For a list of the price of provisions, clothing, &c. see the "Colonization Circular," published annually by authority. (Charles Knight.)

do something towards making the claims of the Society for the Propagation of the Gospel more generally known and appreciated.

The first part of the Annals, it will be observed, consists almost exclusively of the memoirs of the early Missionaries; and if those who succeeded them are not spoken of individually, it must not be inferred that the present Clergy are less zealous, or less laborious, than those pioneers of the Gospel who were the first to thread

“The matted forests of Ontario’s shore.”¹

Such is not the case. But the Church, as it advances, is no longer identified with a few leading individuals; it is a body consisting of numerous members; and our object must therefore be to trace, not so much the motions of any particular part, as the progress of the whole.

For the materials,—independently of printed and manuscript reports and journals,—out of which this sketch of the Canadian Church has been drawn, the author is indebted mainly to one who contributed his valuable aid on the generous condition of receiving no public acknowledgment.

The author trusts, however, that he is not offending the most scrupulous delicacy in offer-

(1) Wordsworth: *River Duddon*, Son. xiii.

ing his cordial thanks to the Rev. Saltern Givins, the excellent Rector of Napanee, and Missionary to the Indians, for the communication of many interesting facts and incidents. His thanks are due, also, to Mr. Allan, for the sketch of the first church which was built at Toronto ;—and to other friends.

The author would conclude this prefatory notice with the expression of an earnest hope, that the very humble contribution here made to the history of the Colonial Church may serve to create a larger sympathy in its wants, its difficulties, and its struggles, and so lead some few, at least, to devote their attention to that most animating and hopeful department of Christian usefulness,—the religious culture of the various colonies which are planted with British settlers, and which seem destined, in the order of Providence, to become independent and powerful nations.

79, PALL MALL,
February 29, 1848.

TABLE OF CONTENTS.



	PAGE
PREFACE	vii
CHAPTER I.	
Motives which lead to Emigration—Unfavourable to Religion— Scattered condition of first Settlers—Canada the Asylum of the U. S. Loyalists—The Rev. John Stuart	1
CHAPTER II.	
The Rev. John Langhorn—The Rev. Robert Addison	27
CHAPTER III.	
Establishment of the Episcopate in Canada—Letters of Governor Simcoe to the Archbishop of Canterbury and the Colonial Secretary—Episcopacy a safeguard to the Monarchy— Slow increase in the number of the Clergy from 1800 to 1819—Visitation of Bishop Mountain—Ordination of two Lutheran Ministers—Division of Canada into Parishes— Grant of 2,000 <i>l.</i> by S. P. G. for Church Building—Death of Bishop Mountain—Report of the Missions by Hon. and Rev. C. Stewart	58

CHAPTER IV.

Consecration of the Hon. and Rev. C. Stewart as Bishop of Quebec—Visitation of the Upper Province—Withdrawal of Parliamentary Grant—Statistics of Canada in 1833—Want of a Suffragan—Last Report of Bishop Stewart—His return to England, and death—Consecration of Archdeacon Mountain	74
---	----

CHAPTER V.

Bishop of Montreal's Report to Lord Durham—Proposal to divide the Diocese—Erection of the See of Toronto, and Consecration of a Bishop—Some account of the Rev. Dr. Strachan—His appointment to the Mission of Cornwall, to the Rectory of York—Is nominated Archdeacon—His Visitation—The Cholera	95
--	----

CHAPTER VI.

Theological Students—Bishop Strachan's Visitation in 1841—Niagara—Grimsby—Port Dalhousie—Stamford—Dunnville—West Gwillimburg—Port Hope—Cavan—Bar of Quinté—Pictou—Cornwall—Rev. Mr. Archbold—Bytown—Perth—Brantford—John Hill, the Indian Catechist . .	122
---	-----

CHAPTER VII.

Bishop's Primary Charge—Address to the Society—Visit to Manehtouahneng Island—Lake Huron—Sault St. Marie—London—Talbot—Dunwich—Mohawk Village—Summary of the Visitation	152
---	-----

CHAPTER VIII.

The Clergy Reserves—The Fifty-seven Rectories—Education—Religious Societies	170
---	-----

CHAPTER IX.

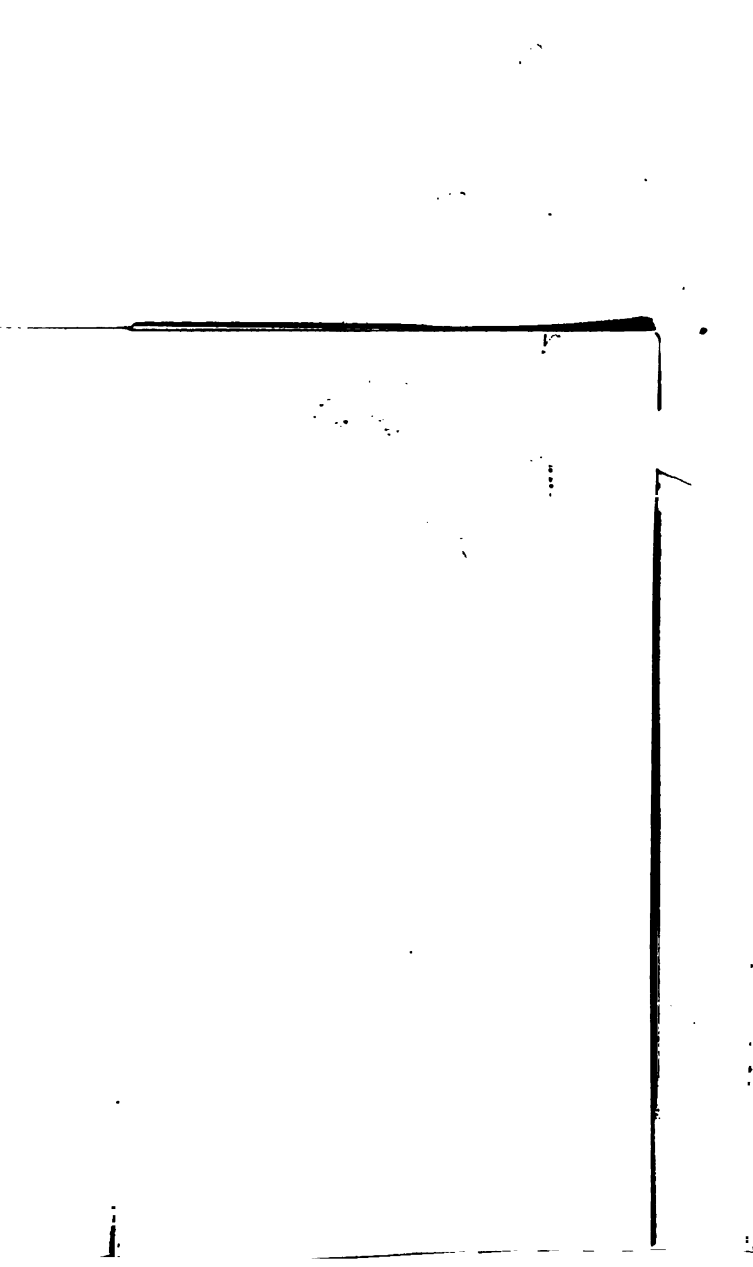
Bishop's Charge in 1844—Progress of the Church in the Diocese—Indian Missions—Want of Clergy—Establishment of a Theological Seminary—Church Society—Local Contributions—Roads, and Travelling in Canada—Results of Visitation in 1843 and 1846	193
--	-----

CHAPTER X.

Concluding Observations—Drawbacks to a Colony—Natural Feelings of an Emigrant—Want of a Church—Gradual Deterioration—Loyalty of Churchmen—Districts unpro- vided with Clergy—Rapid Increase of Population—Value of Present Opportunities	215
--	-----

APPENDIX.

A. Colonel Talbot's Settlement	229
B. The Mohawk Tribe ; Civilization of the Indians . . .	230
C. Toronto Church Society	233
D. Emigration to Canada ; Letter Commendatory for Emi- grants ; Books for their Use	234
E. Addresses of the Clergy of the Diocese of Toronto to the Society for the Propagation of the Gospel in 1844 and 1847	238
F. List of the Clergy	242



CHAPTER I.

MOTIVES WHICH LEAD TO EMIGRATION — UNFAVOURABLE TO
RELIGION — SCATTERED CONDITION OF FIRST SETTLERS —
CANADA THE ASYLUM OF THE U. S. LOYALISTS—THE REV.
JOHN STUART.

THE causes which have led to colonization in modern times; as, for example, political troubles, the pressure of poverty, and the spirit of speculation, are little favourable to religion. Temporal interests, and the improvement of worldly circumstances, are the principal, very often the only things which are thought of. But if the motives of the emigrant be of this character, and he be naturally indisposed to serious reflection, the condition in which he ordinarily finds himself in a new country, is not likely to impress him with higher views. He is probably attracted by the facility of acquiring land, to some new, almost unexplored region, where there are but few people of his own race, and they scattered over an extensive tract of country. The first settlers, who set themselves down here and there in the wilder-

ness, are too far apart for society or joint action ; distance prevents their assembling at any definite point, and they are thus debarred the privilege of common prayer. They have, for the most part, neither a church for themselves, nor a school for their children ; and even in cases where there are numbers sufficient, within reach of a given centre, it not unfrequently happens that religious disagreement renders combination impossible. Again, though all be of one mind, they must often be too few and too poor to build a church or maintain a clergyman. Thus, in one way or the other, many of the first settlers in a new country are practically shut out from the enjoyment of the means of grace ; and when they have been for a long time without the ordinances of religion, they naturally become indifferent to them.

Moreover, the condition of life in the bush, or wilderness, is by no means favourable to religious habits. There is no public opinion, nor any of the ordinary restraints of society, which, in the absence of higher motives, tend to put a check on the more offensive forms of vice. Men, living alone, and apart from any social restraint, commonly give way to selfish and sensual indulgences, for they seem to have none to please but themselves. These observations apply with more or less of truth to new

settlements generally, and like all such observations admit of a general application only. Canada was the asylum of suffering loyalty ; some of its earliest settlers were refugees from the United States, and of them many had been soldiers. Long accustomed to the licence of war, these men brought with them an admirable spirit of devotion to their sovereign and country, but little of that steadiness and moral conduct which are essential to the well-being of society. While the colony was subject to these moral disadvantages—common to most new settlements—it was kept without its fair proportion of clergy for a longer period than other countries, in consequence of the exaggerated notions which prevailed of the severity of its climate. It was represented as a region of perpetual snow ; and it is not wonderful, therefore, that but few men of education were willing to leave their home in the mother-country and brave its terrors. The consequence was, that for some years Canada was most inadequately supplied with clergymen and schoolmasters, and therefore the first settlers were deprived of the opportunity of public worship, and their children were left to grow up without any religious instruction. People in such a case but too readily resign themselves to what seems the necessity of their position, and soon become

indifferent to the privileges which they once perhaps highly valued.

The ecclesiastical history of a country at the period of its first settlement must of necessity be scanty and barren of events. It consists, indeed, of little else than the biography of its few Missionaries; and such a history we proceed to give, in the confidence that the lives and labours of those who first preached the Gospel amid the snows of Upper Canada, though humble, are not undeserving of record. One of these—and the most distinguished—the Rev. John Stuart, has already been noticed in another work :¹—

He was born in the year 1736, in the State of Virginia. Though naturally of a lively disposition, he early discovered a strong inclination to serious studies, which he pursued with the ultimate view of qualifying himself for the ministry of the Church. This determination of his mind exposed him to much difficulty and embarrassment; for his father, who was a rigid Presbyterian, although sufficiently indulgent to his children in other matters, required of them implicit obedience in respect of religious opinions. For some time, therefore, young Stuart lay under his father's displeasure in this

¹ Historical Notices of the Missions of the Church of England in America. (Fellows).

important matter; and he has confessed that at an early period of his life he used to be alarmed by the severe, dogmatical spirit of the 'Shorter Catechism,' which he was obliged to repeat every Sunday evening. But still more was he startled when he attempted to follow the Calvinistic doctrines of that manual to their legitimate consequences. The result of all this study and inquiry was, that he became convinced of the true, scriptural foundation of the Church of England, and accordingly joined her communion. But though of age for ordination, Mr. Stuart took no steps for the attainment of his object, lest he should wound the feelings of a beloved and aged parent. This most exemplary forbearance, which he continued to exercise for several years, at last overcame the prejudices of his father, who, struck with his son's noble self-sacrifice, besought him to follow his own inclination, at the same time giving him his blessing and earnestly praying for his future usefulness. Mr. Stuart immediately prepared for his voyage to England, from which he was not to be deterred by the arguments of friends—who represented truly enough the dangers of the passage, and the loss of many young men who had gone to sea on a like errand. But Mr. Stuart's heart was in his work. Like all his countrymen, who aspired

to the sacred ministry, he was content to go three thousand miles across a dangerous sea in search of a Bishop; but God blessed his enterprise, and he returned to Philadelphia in the full orders of Priest, in the year 1770.

The labours of the first seven years of his ministerial life among the Mohawks at Fort Hunter have been mentioned in a former work, and it was there shown how zealously and successfully he devoted himself to better the condition of that interesting people. The intervals of more active occupation he employed on a Mohawk version of the New Testament; the credit of which has commonly been given to the famous chief Brant, then a very young man, who was engaged by Mr. Stuart to assist him in the translation. Both employments, however, were soon interrupted by the commencing struggles of the revolutionary war; and Mr. Stuart, who never for a moment shrank from avowing his allegiance to the King, after a long course of injury and ill-usage, as well from the new authorities as from the populace, was glad at last to escape into Canada, where he arrived in 1781,¹ and was soon afterwards appointed to the Chaplaincy of a provincial regiment.

He was at first much distressed from want of

¹ Journal xxii. p. 363.

an adequate provision, but after a while he thus writes to the Society, "I hope to see better times, and am happy at the choice I have made of a place to end my days. Some months ago, my friends in Pennsylvania, thinking, I suppose, that I was wrecked on some barren shore, gave me the offer of a good living in Virginia, adding, that if I would accept it, *no retrospect should be had to my former conduct*. I rejected the proposal instantly, being resolved to procure a subsistence with my hands at the plough, before I will ever be subject to any republic."

The warm and affectionate interest which Mr. Stuart felt in the Indian tribes, loyalists and voluntary exiles like himself, and now again brought within reach of his ministrations, is strongly exhibited in a letter written by him during the year 1784.

"Agreeably to my intention, mentioned in my letter of May last, I set out from hence the 2d of June, and arrived at Niagara on the 18th; visiting on my way all the new settlements of loyalists on the river and lake. On the Sunday after I landed, I preached in the garrison; and to satisfy the eager expectations of the Mohawks, I proceeded on horseback, the afternoon of the same day, to their village nine miles distant, and officiated in their church. After a short intermission, we returned to the church, and I

baptized seventy-eight infants and five adults ; the latter having previously been instructed by my Indian clerk, who regularly reads Prayers on Sundays, and lives a very sober, exemplary life. The whole ceremony was concluded with a discourse on the nature and design of Baptism : and I must acknowledge, I never felt more pleasing sensations than on this solemn occasion—to see those affectionate people (from whom I had been separated more than seven years) assembled in a decent, commodious church erected principally by themselves, behaving themselves with the greatest seeming devotion, and a becoming gravity ; and even the windows crowded with those who could not find room within the walls. The concourse of Indians was unusually great on this occasion, owing to the circumstance of the Oneidas, Cayugas and Onondagas being settled in the vicinity (all these people speak different dialects of the same language). Before I left their village, I baptized, at different times afterwards, twenty-four children, and married six couple.

“ On my way home, being determined to visit every settlement of loyalists, I remained some time at Cataraqui, and baptized all the children that were presented for that purpose, and buried one. And, this service performed, I proceeded next to the Bay of Quinté (forty-

two miles distant from Catarauqui), and was kindly received by the Mohawks lately settled there; we found them busied in building houses and laying the foundations of their new village, called Tyonderoga,—their school-house was almost finished, and is, ere this time, ready for the reception of the master and scholars. The situation of their settlement is really beautiful; and as there are, at present, as many loyalists at Catarauqui as will occupy the coast as far as the Indian boundaries, there is the greatest probability that it will shortly become a place of consequence.

“I must not omit to mention the anxious desire of those loyal exiles to have Clergymen sent among them; and they look up to the Society for their assistance in their present distress.”

Again in 1788 he sent home an account of his visit to their settlement on the Grand River above Niagara. Both in going and returning he was escorted by Captain Brant and a party of Mohawks; and during his stay among them he preached, administered the Holy Communion, and baptized 72 persons, principally children. The total number of Indians at Oswego was 399.¹ Mr. Stuart was now settled

¹ Journal xxv.

at Kingston, (formerly called Cataraqui,) where he continued to labour during the rest of his life. His Mission, of course, comprised the several dependent townships, some at a considerable distance, which he visited periodically.

The next year, feeling that he was the only Missionary who could give the newly-appointed Bishop of Nova Scotia any information about the condition of things in Canada, he set forth in company with the Rev. John Langhorn, on a journey of four hundred miles, to attend his Lordship's Visitation at Quebec. The toil and cost of this journey may be conjectured from the fact that it took them five weeks to accomplish it.

Nothing can manifest more strongly his determination to obey the call of duty without regard to personal ease or convenience, than such a journey, undertaken in such a spirit; but it may be well to observe how constantly he was actuated by the same spirit in the ordinary course of his ministrations. Thus he says, February 3d, 1791 :—

“ Ever since my removal to these settlements, I have considered myself as an itinerant Missionary, always entertaining hopes that, when more Clergymen were sent, my duty would be confined within narrower bounds. Be this as it may, I shall never decline any fatigue, expense, or danger, in carrying on a work so happily

begun. Indeed, the success I have met with, particularly at this place, abstracted from every other consideration, is a sufficient encouragement to perseverance." He then adds,

"My congregation gradually increases. People of all ranks give better attendance at public worship, and behave themselves with more sobriety and decency. No party spirit, or difference of religious sentiments, interrupts that harmony which ought to subsist amongst Christians and members of the same society. I meet with every support that may be expected from the magistrates, who, fortunately, are all actual members of the Church. And the good effects of giving lectures on the Catechism, and catechizing the young people, begin visibly to appear. The children are catechized on the first Sunday of every month, and lectures given every Sunday afternoon, except in the coldest months of the winter. By pursuing this method, and by using every gentle means, there is almost a moral certainty that at least the rising generation will be true and genuine members of our Church."

In March, 1793, Mr. Stuart, after mentioning the completion of the church, "a commodious and decent edifice," which had cost 172*l.* currency, says: "Notwithstanding what has been said by the Society on the subject, it

does not appear that this congregation has the most distant intention of making any provision for my better support, even after the pews are made and all the expenses defrayed. Indeed, the country at large has been so long accustomed to my services gratis, that (without making a merit of it) I must be contented to finish as I began with them. Blessed is the man that expecteth nothing, for he shall not be disappointed."

The next time he was summoned to attend a Visitation it was happily within his own Mission. Bishop Mountain, who had been consecrated to the See of Quebec in 1793, held a Confirmation at Kingston in the following year; and one of the effects of this Episcopal visit was, that several Scottish Presbyterians avowed their conformity to the Church of England, and received confirmation by the Bishop: indeed, Mr. Stuart was able to report, "that, a few Papists excepted, who were very quiet and peaceable, there did not exist in the whole parish any party or faction against the Church."¹

It has been said that Mr. Stuart was in the habit of visiting such settlements, within reach of Kingston, as were destitute of the ordinary ministrations of religion, but he occasionally

¹ Journal xxvi. p. 300.

extended his circuit so as to include the more remote settlements. Thus, in February, 1799, he “visited the eastern part of the province, 140 miles distant, as far as Cornwall, preaching and baptizing in every township where people were disposed to assemble for the purpose;” while, in the opposite direction, he had, within little more than a year, been twice at York, (now Toronto,) 150 miles, and preached there during five weeks, on week-days as well as Sundays.¹ All this was over and above his stated visits to the two Mohawk settlements at Oswego and on the Bay of Quinté. In every letter he makes mention of one or other division of his dear native flock. But partiality does not lead him to disguise the truth,—that they were deteriorating in character, and rapidly declining in numbers. Indolence, quarrelsomeness, and a passion for ardent spirits, were their besetting sins; and while they had not the advantage of any resident teacher, they were constantly exposed to the corrupting influence of the more abandoned white settlers. He had established a school in their village, but found them little disposed to avail themselves of it; this, however, he remarks, is their own fault. All that can be done is “to furnish

¹ Journal xxviii. p. 10.

them with the means of instruction, and leave the event to Providence." He goes on to say, "There seems to be one Christian lesson which they can never learn—forgiveness of injuries. A melancholy proof of this occurred in the summer: two of their chiefs had a disagreement; the village divided into two parties, met in a hostile manner, two men were killed, and four badly wounded." A reconciliation was at last effected by the interposition of Government. Although Mr. Stuart never shrank from the labour and expense of these Missionary visits; and though he admitted that the Mohawks were docile, and ready to crowd the church whenever he came, he did not consider such rare ministrations calculated to produce any lasting impression. His constant recommendation, therefore, was, that a well-qualified teacher should be sent to reside amongst them, and he gave it as his opinion, 'that if a young man could be found possessed of such a portion of primitive zeal as would induce him to undertake the instruction of these people, merely from religious motives, much fruit might be expected from his labours.'¹ Such a one might be able to mould their character, and heal their differences as they arose. "But,"

¹ Journal xxvii. p. 382.

says Mr. Stuart, "if so much zeal is not left among the English Clergy as will induce men of competent abilities to come to this country in order to promote the cause of religion, and to extend the boundaries of the Redeemer's kingdom, I cannot expect that any will be found willing to undertake the charge of poor savage Indians."¹

The state of religion in the Colony at that time was very deplorable, owing principally to the want of Clergy; and Mr. Stuart expresses his regret that they were precluded by the Act, under which the American Bishops were consecrated, from obtaining Missionaries ordained by them. One, however, was added to the number about this time,—his own son, George Okill Stuart, the present Archdeacon of Kingston, who was ordained by the Bishop of Quebec in August, 1800, and immediately placed by Governor Hunter at York. Mr. Stuart's account of his own congregation at Kingston is almost uniformly pleasing and satisfactory. They lived together in great harmony, undisturbed by religious or political differences. The congregation continued to increase; and there was every sign of Mr. Stuart's ministry being blessed and prospered.

¹ Journal xxviii. p. 127.

“He lived among them,” says one who knew him, “as a father among his children, and he was loved the more the better he was known ; for his life was a living example of what he preached.”

Towards the latter part of his life he had said, “If I can be instrumental in sowing the seed, and preparing an uncultivated soil for more skilful labourers in the vineyard, I shall think my time and labours well bestowed.” Such was the expression of his own modest hope ; but there seems no reason to doubt that he was privileged to see the first-fruits of the harvest in his own lifetime. His manners were gentle and conciliatory ; and his character was such as led him rather to win men by kindness and persuasion, than to awe or alarm them by the terrors of authority. His sermons, composed in plain and nervous language, were recommended by the affectionate manner of his delivery, and not unfrequently found a way to the consciences of those who had long been insensible to any real religious convictions. The honourable title of “Father of the Church” in Upper Canada has been fitly bestowed on Dr. Stuart ; and he deserved the name not more by his age, and the length of his service, than by the kind and paternal advice and encouragement which he was ever ready to give the younger Clergy on their first entrance into the ministry.

This venerable servant of God died on the 15th of August, 1811, in his seventy-fifth year; "but," says one of his contemporaries, "he still lives in the hearts of his friends, and he shall be had in everlasting remembrance." He was buried at Kingston, his friend and fellow-labourer, Mr. Langhorn, performing the solemn funeral service. The official Reports, on which we depend for the principal facts recorded in these annals, convey of necessity but a vague and imperfect outline of the character of the several Missionaries. Confined, for the most part, to a dry detail of ministerial duties, the Journals afford no opportunity for the display of individual character; and thus it becomes nearly impossible to give a distinct impression of the persons mentioned, entirely different as they may have been in reality. Living and labouring in comparative obscurity, little is commonly known of the Colonial Missionary, although, measured by a just standard, his functions are of the highest importance, and his work may prove lastingly useful. Dr. Stuart, however, occupied a somewhat prominent position, and, as he was in more respects than one a remarkable man, the following personal reminiscences will doubtless be read with interest:—

"I have nothing more than mere boyish reminiscences of the Canadian Clergy. Their

peculiarities of manner and dress, &c., amused my idle mind, which, at that age, took little note of essential qualities. Dr. Stuart was a man of a higher stamp than the rest, but even of him my recollections are equally childish. I cannot recall his preaching, nor his serious conversation at all. I remember him as a very fine elderly man, of lofty stature, and powerful frame; very kind to me, and to every body, though rather caustic and dry in manner; of a somewhat stately bearing, as conceiving himself the lineal descendant of the legitimate Monarch, but merging that pride in the humility of his ministerial function. He enjoyed a competent estate, and lived in a beautiful place, sheltered by noble trees, on the rocky shore of Lake Ontario. He was diligent and charitable, and sought health and recreation in cultivating his farm and garden; and in fine summer evenings he loved to sit on the shore and play upon his flute, till some of his parishioners, brought up in the puritan school, objected to a Minister's "whistling tube" as a worldly vanity, and he laid it aside for ever,—not without indulging in a smile at their absurdity,—but influenced by 1 Cor. viii. 13. He was once sitting on his favourite rock, by the water-side, in front of his house, when two Yankees, strangers to him, came up and accosted him:—"You're Stuart,

I guess?"—"Yes, I am so." "Then, I reckon, you'll let me and my companion go into your garden, and eat fruit?" He consented, with his usual good-nature, and the two men stripped his garden of all the fruit, which they carried off in their pockets and handkerchiefs.

"He was subject to occasional attacks of gout; and when a fit came on, he walked into the lake, and stood there some time to soak his shoes and stockings, and then walked at a striding pace till they became quite dry. This he found an immediate, complete, and safe cure. He had a strong, hardy, active frame of body, travelled much on foot and on horseback, and could bear severe exercise. I recollect five sons and two daughters, most of whom, I believe, are now dead. This, you see, is indeed a meagre account of a man of his dignity and acquirements, and exemplary character, in whose house I sojourned when a mere boy, and when his sons and daughters were to me more attractive companions than their venerable father."¹

We are happy to have the privilege of concluding this short Biography of the first Canadian Missionary with the following esti-

¹ Kindly communicated by the Rev. Dr. Mountain, Rector of Blunham, Beds, son of the first Bishop of Quebec, and brother of the present Bishop of Montreal.

mate of his character, which has been most obligingly supplied by Chief Justice Robinson. The striking trait of generosity with which it commences is equally honourable to him who exhibited and him who has recorded it:—

“ Toronto, Aug. 5, 1847.

“ I do, indeed, very well recollect the excellent Dr. Stuart, though I was too young fully to appreciate his worth. You know, I dare say, how I came to be for nearly three years an inmate of his family. He had been an intimate friend of my father's during the five or six years that our family lived in Kingston, between 1791 and 1798. My father became indebted to him in the course of some transactions about land, and had given him a bond for the amount.

“ Mr. Stuart (for he was not then D.D.) was Chaplain to the Legislative Council, which occasioned him to make an annual visit to York, and though I was but a child, I well remember the circumstances of his coming to our house near York, to which we had removed but a few months before from Kingston, the first time after my poor father's early and sudden death; and his giving up to my mother, or rather destroying in her presence, the obligation of my father, which he held, declaring that he would never consent to receive any part

•

of the amount under the sadly-altered circumstances in which she was placed. When the Session had closed, and he was about to return to Kingston, he strongly urged my mother to allow him to take me with him, thinking that more could be done for me at that important period of my life than was likely to be done for me if I remained at home. Mr. Strachan, our present Bishop, had then just opened his excellent school at Kingston; and I recollect Mr. Stuart's account of the new school, and his earnest representations to my mother of the great advantage it would be to me to be sent there.

“ I was sent with him, and lived about three years in his family, treated in all respects as tenderly and kindly as if I had been his son. These are noble traits in his character, when it is considered that it had been an arduous struggle for him, for many years, to bring up and educate his own large family of eight children upon the income of a Missionary; and that he had not yet got through the difficulties which these unavoidable expenses had thrown upon him.

“ I perfectly well remember Dr. Stuart's person and manner, and his peculiar style of conversation; and I retain impressions of his disposition and character which, I dare say, are

tolerably correct. I was too young, however, to pay much attention to dates, or to preserve any accurate recollection of such accounts as I may have heard him give of his personal history. . . . Dr. Stuart had received in his youth a good classical education, and retained through life a relish for the beauties of Greek and Latin authors. He had been, I think, extremely well grounded in both languages, took pleasure in mastering difficult passages, and was fond of tracing words in our language to their Greek and Latin roots, and of puzzling his young acquaintances by his perfect recollection and critical application of all sorts of crabbed rules. He had formed an acquaintance, either before or during the American Revolution, with Bishops Inglis and White, and afterwards, of course, with his own Diocesan, Dr. Mountain, with all of whom he maintained a correspondence, and of whom I used to hear him speak with great respect and admiration. There was something in Dr. Stuart's appearance that could not fail to make a most favourable impression. He was about six feet two inches in height—not corpulent, and not thin,—but with fine masculine features, expanded chest, erect figure; straight, well-formed limbs, and a free, manly carriage, improved by a fondness in his youth for athletic exercises, particularly fencing.

From my recollection of him at this moment, I should say that I have seen no one who came so fully up to the idea one is led to form of a fine old Roman—a man capable of enduring and defying anything in a good cause; incapable—absolutely incapable of stooping to anything in the least degree mean or unworthy.

“Circumstances had imposed upon him the necessity of frugality, but he submitted to the necessity cheerfully and with a good grace; and there was, indeed, in him that natural simplicity of character and contempt of ostentation, that it cost him apparently no painful efforts. Any one who can speak from memory of the early days of Kingston, will tell you how much and how sincerely Dr. Stuart was loved and respected by every one; how cheerful and instructive his society was; and how amusing, from the infinity of anecdotes which his observation and his excellent memory had enabled him to collect and keep always in readiness to illustrate his lessons, and impress more strongly his good advice, and the cautions which were often addressed to his young friends.

“He was especially intolerant of anything like levity of deportment in church; indeed, the church was so small, and the Doctor’s apostolic figure and appearance so strikingly

conspicuous in it, that few would venture to run the risk of the rebuke he would be sure to give if the occasion called for it. I remember when some young officers in the military forces, who had not been long in his parish, were venturing to whisper rather too audibly, and apparently forgetting the purpose for which they had come there, how the worthy pastor most effectually brought them to a sense of their transgression by simply suspending his reading, which of course, after the pause had lasted a few seconds, drew the eyes of all towards him, and of the unlucky young officers with the rest, when they found him looking sternly into their pew, with his finger directed towards them in a manner rather painfully significant. I do not believe they repeated their offence while at Kingston.

“Dr. Stuart was exceeding kind to young people, fond of their society—taking an interest in their plans and prospects, and anxious to repress, in a good-natured way, any little follies which he feared might be injurious to them. No Clergyman, I think, could be more universally respected and beloved than he was by his people, and between him and the members of other religious communities there was always a kindly feeling. He could not recede from what he thought to be right, under the

pressure of *any* circumstances; but he abhorred contention, and there was, indeed, too much natural dignity of character about him to permit him to involve himself in anything of the kind. I think I have known no one whom it would be more difficult to coerce or to mislead. He was remarkable for his knowledge of the human character, and seldom, I fancy, mistaken in his estimate of those who came in his way. You may doubt whether this is not a partial account—but it is not.

“The very distinguished talents of several members of his family afford an argument that his qualities of mind were probably of a superior order. The late Andrew Stuart, Esq., many years Member for Quebec, was his youngest son, and resembled him most in manner and appearance, and in some points of character.¹ He had a daughter (his eldest), who died unmarried, and who partook largely of the intellectual endowments of her father.

“Dr. Stuart died, I think, in 1811, in his 74th or 75th year, of an acute disease, retaining his faculties with an appearance of strength

¹ Another son who has risen to distinction is the Hon. Sir James Stuart, the present Chief Justice of Quebec.

and activity to that advanced age. I dare say, among some of the oldest of your Mohawk friends in the Bay of Quenti, you have gleaned some account of the worthy Doctor's ministrations among them, and some traditions of his early life when a Missionary among the natives on the Mohawk river. Mrs. Grant, of Laggan, in her *Letters of an American Lady*, an interesting little volume, which you are no doubt acquainted with, makes honourable mention of him in his charge there, which brought him under the patronage of the well-known Sir Wm. Johnson, and afterwards of Sir John.

“Upper Canada, and Kingston along with it, have wonderfully improved since Dr. Stuart built his unpretending-looking parsonage on Stuart's Point, which stood till within a few months past a memorial of the simplicity of those early times; but it is not likely that Kingston will have to boast, in many generations, a character more interesting and venerable than that of its first pastor.”

At his death there were but six Clergymen in the whole Province of Upper Canada; there are now, thanks be to God, one hundred and twenty.

CHAPTER II.

THE REV. JOHN LANGHORN—THE REV. ROBERT ADDISON.

ANOTHER of the early Missionaries in Canada was the Rev. John Langhorn. He was a native of Wales, and had been educated at St. Bees, Cumberland. He was afterwards licensed to the Curacy of Hart Hill, Cheshire, where, becoming known to Dr. Porteus, then Bishop of Chester, and Dr. Townson, at that time Rector of Malpas, he was by them strongly recommended to the Society for the Propagation of the Gospel, who appointed him to a district of Mr. Stuart's Mission. He almost immediately embarked for Canada, and arrived at Cataraqui on the last day of September, 1787. The following extracts of a letter, dated February 4th, 1788, giving an account of his journey by land and water from Montreal to Cataraqui, will give some notion of the real hardness which a Missionary in Canada was compelled to endure during the early period of its settlement.

“ At last, by applying to the Government, I got a passage in a sloop carrying military stores. There were a hundred barrels of gun-powder on board her. We had no fire on board for cooking victuals, all the passage. We were run aground towards the middle of the river, about half way between Sorel and Montreal, and there stuck fast, whilst a large vessel went past us. We got a boat belonging to a popish priest, and unloaded into it a ton and a half of bullets, upon which we floated again, got off the shallow, put the balls in again, and so went about our business. To the best of my remembrance, I was twelve days in going from Quebec to Montreal, having a disagreeable passage.

“ On the third day, I think, after my arrival at Montreal, I went on foot to La Chine, my baggage being carried in a cart, which expense I paid myself. The day following, being Sunday, I began my journey from La Chine to Carleton Island, going sometimes on foot, and being sometimes in an open boat, with no cover but my umbrella. The first night in this journey I had for a bed a hay-mow ; another night I lay upon a house floor, in my clothes ; part of another night I had my abode in a wood, but I would not lie down, and it sometimes rained ; another night, the greatest part of it I was in a

wood ; this night I lay down, but it was fair. On Sunday forenoon, the last day of September, 1787, I arrived at Carleton Island. I had a letter from Quebec to Colonel Porter, at Carleton Island, who was now absent at Cataragui. At Carleton Island I requested to have the boat stay for me an hour and a half, which was refused ; and if I had stayed behind it, I suppose possibly I might have found consequences which I should not have liked. The same day I got to Carleton Island I started from thence for Cataragui, and arrived there that day at eleven o'clock in the night. I was, perhaps, in more danger between Carleton Island and Cataragui than in all my journey before.

“Cataragui is now Kingston, in the province of Quebec : when I was there, I went to see the Rev. Mr. Stuart ; if I mistake not, he asked me if I had got a stock of patience.”

As an instance of the frugal mode of life which a Missionary in these days was compelled to adopt, it may be mentioned that Mr. Langhorn made an agreement for board and lodging, at Ernest Town, at the rate of 25*l.* currency a-year.

The total number of souls committed to his charge were about 1500 ; but of these he computed that nearly four-fifths were dissenters, of nine or ten different denominations.

This population was thinly scattered over several townships, so that, though his flock was small, he had to search for them up and down a country of forty miles square. Mr. Langhorn's duty, therefore, was one of a very laborious kind, for, besides his Sunday services at Ernest-Town, he had to attend in the week days at not fewer than eight different stations. Among these were three others called after members of the Royal family, Fredericksburg, Adolphus-Town, and Sophiasburg, settlements which front the Bay of Quenti, and had been surveyed and opened for location to the "United Empire Loyalists," a name of distinction given to the faithful band who submitted to banishment rather than transfer their allegiance.

The work of an itinerant Missionary is sufficiently toilsome, even when he is provided with a horse, but Mr. Langhorn, being somewhat corpulent, never rode. His plan was to sling his surplice and necessary outfit, including a Bible and book of Common Prayer for service, in a knapsack on his back, and so set forth on foot to visit his scattered flocks. Two years after he had taken possession of his Mission, he is described by the Bishop of Nova Scotia, as, "though uncouth, and little acquainted with the world, a very worthy,

conscientious man, diligent in discharging the duties of his office, and of a humane, benevolent disposition, and much respected for those virtues.”¹

For the first two years this primitive Missionary had no other provision than the stipend of 50*l.* allowed by the Society; but the Government annuity, with arrears, was afterwards granted to him.

His stations, or preaching-houses, though of course unconsecrated, he used to distinguish by the name of an Apostle or Saint, and visit them all periodically. From time to time he pushed into new settlements: thus, in 1793, he went to Amherst, where he “preached the first sermon that ever was preached there since the Creation, as far as is known.”² The next year he preached forty-one times, and in 1795 fifty-two, at the different out-lying stations,—“not a despicable year’s work,” as he himself remarks,—“if he had done nothing else.”³

He used to make a point of calling upon every new family which came to settle within his bounds, and by this early attention secured or conciliated many who had before been either indifferent or hostile. In the frequent and

¹ Journal xxv. p. 255.

² Journal xxvi. p. 178.

³ Ibid. p. 399.

extensive journeys on foot which his duty compelled him to undertake, he was of course obliged to depend upon such accommodation for the night as the farmhouse of the settler, or the shanty of the backwoodsman could afford; but he always insisted upon paying for the food and shelter which he received. When a guest for the night, he always conducted the family worship, and on these occasions made use of the prayers of Bishop Wilson. No missionary would be fit for his office in such a country as Canada was at the end of the last century, or even as it is now in any of the newly cleared settlements, who should be over delicate or nice on the subject of bed or board,—and Mr. Langhorn seems to have been altogether superior to any such considerations. On one occasion, having been detained on his way, he did not reach the house where he was accustomed to stop for the night until after the family had retired to rest; instead therefore of disturbing them, as it was the summer season he determined to pass the night out of doors, and so made himself a straw couch in a farm waggon, where, with his knapsack for a pillow, he laid himself down to rest, and was found still fast asleep there in the morning, to the no small surprise of all the household.

At the various stations which he visited

periodically it was his custom to perform the full service, and preach, but he also invariably catechized the young and *taught them their prayers* in the face of the congregation. The correspondent who communicates this fact says, —“ this last exercise had an excellent effect, and many of the most attached members of the Church, in this section of the Province, at this day, speak with gratitude and affection of the benefit they derived from his pastoral care in this particular, and I am persuaded that it has had the effect of causing many to remain steadfast to their profession who would otherwise have yielded to the seductions of dissent.” The following anecdote is worth recording in illustration of the benefit arising from such a practice :—

“ I cannot refrain,” says the same correspondent, “ from mentioning one pleasing proof of the efficacy of his labours with which I became acquainted shortly after my appointment to this Mission. I was called to visit a sick man far advanced in years on the opposite side of the bay. The settlement did not bear the best of characters, and had not been visited for a number of years by a clergyman, and I expected to find him extremely ignorant, especially of the teaching of the Church ; but judge my surprise when, on conversing with this aged

man, the head of a large family of children and grandchildren, I found him quite conversant with the doctrines and usages of the Church, and even spoke her language, for although he had been blind upwards of twelve years, he had been in the habit of daily repeating some of the appropriate collects and prayers of the Liturgy which he had been taught by Mr. Langhorn. It appeared Mr. L. had a regular station in the neighbourhood, and this man and his wife were members of his flock. The poor old man spoke in most affectionate terms of his spiritual father, and of the benefit he derived from the prayers he had learned, and the instructions he had received in former days. It afforded me much pleasure to minister to these aged pilgrims, and to be the humble instrument of smoothing their pathway to the land of rest which they shortly afterwards entered. They died within a short time of each other, an event I have observed of frequent occurrence where the parties have lived long together and been mutually attached. In burying them I took occasion to remind the large assemblage, which comprised several of Mr. Langhorn's hearers, of the privileges they had enjoyed under the faithful pastor who had laboured among them in former years, and hoped that his labour had not been in vain."

Mr. Langhorn was bold in rebuking vice, and maintained as strictly as possible the discipline of the Church, by excluding evil livers from the Holy Communion. While his hand was always open to the sick and unfortunate, he sternly refused to help the drunkard or the sluggard.

“ In his journeys he often sought out objects of charity. An old gentleman who knew him well, and who had been married by him fifty-five years ago, lately told me that when travelling his calls were by no means confined to those cottages whose decent exterior promised a comfortable supply of his wants. He often made the petition for a cup of cold water, or some request, a pretext for inquiring into the circumstances of a family. He would sit down and enter into familiar conversation with all, and after obtaining such information as he required, he would pay for his meal or cup of water in proportion to the poverty of the family.”

To indulge in the luxury of giving, on such an income as the Missionary receives, requires of course the strictest economy, and complete self-denial in all matters of personal expenditure.

“ On the occasion of the Bishop of Quebec visiting Mr. Langhorn’s Mission to hold a Confirmation, &c. his Lordship took occasion

to remark upon the shabbiness of his gown, and expressed a desire that he would provide himself with a more decent one. He promptly replied, 'My Lord, this gown is as good as I can afford to wear. My income, your lordship knows, is small, and I have an aged mother and unmarried sister in England to whose support I must contribute: if you wish me to wear a better one, I hope your Lordship will supply me with it.'

"His domestic regulations were in keeping with his other habits. *Order* prevailed throughout. In his *own* room he had an order and arrangement peculiarly his own—which he strove to preserve by excluding every one. He was never married, nor did he ever burthen himself with housekeeping. He boarded in three families during his abode in Canada, and they all entertain the highest regard for him and speak affectionately of his memory. His bed, the frame of which was of iron, must have been a curiosity, for from the accounts given of it, it more resembled an *oriole's* nest than a bed. He would never allow the females of the house to touch it, nor would he sleep on it unless he made it up himself."

If these anecdotes serve to convey a fair notion of Mr. Langhorn's personal habits and peculiarities, there are others which must im-

press us with a very high sense of his sterling worth.

“ Dr. B—— gives an anecdote of his scrupulous regard to truth in his statements, and correctness in his dealings. At one of his stations where he performed services, nearly twenty miles from his residence, he made a statement publicly respecting some matter conceived by others to be not of much importance, but, on returning home, he discovered that he was in error. Although much fatigued with his long tour, which had just terminated, he hired a waggon and horses to take him back to the spot, that he might acknowledge his mistake, and have it publicly corrected. On another occasion he walked on foot to Kingston, a distance of eighteen miles, to correct an omission in his account. It appeared he had obtained a quantity of linen, part of which was for a surplice, which had not been charged to him. In his simplicity, he imagined that his omission had been intentional on the part of the clerk, to test his punctuality and honesty. The merchant had to assure him to the contrary, and, to satisfy him, summoned his clerks and reprimanded them for their negligence in his presence.”

In respect to intellectual acquirements, we are told that Mr. Langhorn had a remarkable

facility for the acquisition of languages, and had made some proficiency in German; but the science most compatible with his ministerial avocations, and for the prosecution of which indeed they supplied constant opportunities, was natural history.

“During his day the settlements through which he travelled abounded with game and wild animals, and he often availed himself of the opportunities afforded him of examining and taking drawings of them. These examinations, and the inquiries which he made respecting their habits, prove him to have been something of a naturalist. The woods and roadside also afforded him an opportunity of prosecuting an investigation into the botanical productions of the country. A worthy matron, one of his pupils, lately informed me that, when a girl, she often presented him with a rare plant or wild flower, and it was amusing to see how carefully he examined it. It is highly probable he forwarded the result of his inquiries and collections to some of his clerical friends in England. One friend of his made a benefaction of a handsome silver chalice and plate for the Communion of his church at Bath. He was a Dr. Townson. These articles are at present in use, and bear an inscription.”

Surrounded as he was by dissenters of

various sects, who set all ecclesiastical order at defiance, Mr. Langhorn considered it to be his duty to insist upon a strict observance of the rules of the Church. He would never dispense with the number of sponsors required by the Rubric at every baptism, and he was particular in requiring as full security as possible for the religious education of those who were brought to the font. He declined to perform the funeral service over unbaptized infants. "This," he says, "caused some uneasiness;" and he adds, "It is a great grievance to many here that I will not look upon their preachers. They would take it mighty well if I would think favourably of all religions, but there is no likelihood of their being gratified in that, and so I shall not be popular among them."¹ In a letter, written during the year 1804, he represents Ernest Town as "a place very disaffected to the Church of England."

The dissenting ministers wished to be allowed to preach in the pulpits of the Church, and would fain have made Mr. Langhorn promise not to call in question their religious tenets either in the pulpit or out of it. "However, after all," he candidly confesses, "there

¹ Journal xxviii. p. 216.

are a few tolerably good Christians among them.”¹ His dislike of Romanism and of Protestant dissent was equally strong; but the outward expression of it was reserved for the teachers of the respective systems. With them he would not so much as eat, nor walk on the same side of the road; but, at the same time, he never willingly interfered with them. A strong exemplification of this feeling is found in the following anecdote, somewhat after the manner of Dr. Johnson, which is told in the neighbourhood of his Mission.

“An old presbyterian minister in the township of Fredericksburg, who died a few years ago, informed me that he had much respect for Mr. Langhorn, and had made repeated endeavours to be on *brotherly* terms with him, but his advances were invariably repulsed. ‘One day,’ observed he, ‘riding on horseback in the spring of the year when the roads were exceedingly muddy, the footing uncertain, and walking a labour, I overtook the old gentleman in a wood, and much of our roads then lay through woods. He appeared much exhausted with walking, and well might he be, for there was a wall of trees on either side which prevented the circulation of the air, and the sun’s

¹ Journal xxix. p. 46.

rays were pouring down with great intensity. Now, thought I, his reverence is fatigued, and I will avail myself of the opportunity of making friends with him, by offering him my horse. So I rode up and addressed him, "Good day to you, Mr. Langhorn;" he stopped and looked round, and when he perceived who it was, gave me to understand by his look and manner that he was not obliged to me for my salutation. However, I thought at all hazards I would carry out my intention, and so proceeded:—"It is a very warm day, sir, the roads are bad, and you appear fatigued; allow me to offer you my horse." He again stopped, and eyeing me very seriously, said, "Sir, you are a promoter of schism in the flock of Christ,—I cannot therefore have any intercourse with you, much less accept any favour from you: please keep at your own side of the road, and go your way." After that I left him to himself.

"The same gentleman married a Miss W—, a lamb of Mr. Langhorn's flock, and one of his most hopeful catechumens. Her marriage, she informed me, gave him serious offence; and although her residence was by the side of the road which he constantly travelled, she could never prevail on him to cross their threshold, or partake of the least refreshment, which was

repeatedly offered. He would come to the gate, or even to the door, and ask after her welfare, but his conversation generally ended with a grave shaking of his head, and reminding her of the offence she had committed in marrying a dissenter, and forsaking the Church."

Dr. B——, who well remembers Mr. Langhorn, and cherishes the most affectionate remembrance of that worthy man, states his belief that the real reason why he declined to enter the house of Mrs. W. was that he could not give to those who were subject to ecclesiastical censure the usual benediction, "Peace be to this house and all that dwell in it," which he was in the habit of giving to the members of his own congregation. Sometimes, indeed, collision could not be avoided; for the dissenting teachers, taking advantage of his rough exterior and want of fluency in speech, would occasionally attack him on some controverted passage, and put him out of humour with their cavils. This used to annoy him at first, but he soon hit upon a remedy for the evil. He adopted the practice of carrying about with him a pocket edition of the Greek Testament, and then, when any preacher attempted to entrap him in a controversy, he would produce the sacred text, and request his antagonist to read a chapter before commencing

the dispute. This was commonly decisive in silencing the objector ; and then, Mr. Langhorn, turning to the people, would take the opportunity of commenting upon the presumption of those who undertook to teach religion without being able to read the original text, and to dispute about the force of terms without a knowledge of the language from which they were translated. In this manner he soon got rid of his annoyers.

A man of Mr. Langhorn's simplicity of character, and ignorance of the world, is sure to be the subject of much remark ; but it is much to his credit that none of the many anecdotes which are related of him affect his moral character, or imply neglect or indifference in the discharge of his duty. Whatever might be said of his eccentricities, or uncouth manners, it was universally allowed that he was a zealous and devoted, yet humble-minded Missionary.

For health's sake, and to brace his nerves, he used to bathe every morning in Lake Ontario, and this practice he kept up during the coldest days of winter, even when the ice was two feet thick, and he could only get his morning bath by diving through the holes which had been made for the purpose of watering the cattle.

After twenty-five years' service in an itinerant mission of vast extent, he felt himself no longer

equal to the unceasing labour which it required. Pleading, therefore, age and infirmity as the necessary causes of his resignation, he returned to England in the year 1813, with a high testimony to his zeal and faithfulness from the Bishop of Quebec, and was recommended to the Government for a pension, but did not long survive to enjoy it.

The following pleasing tribute to his memory is given by one who has the best opportunities of knowing the estimation in which he was held.

“The name of this ‘man of God’ in the circle of the Bay of Quinté is really ‘as ointment poured forth.’ Branches of the families who composed his various congregations are now scattered throughout its length and breadth; and in every settlement the Missionary will perceive some gratifying trace of his godly labours, and is encouraged by friends whose affections are stirred up by the recollections of the benefactor and spiritual instructor of their youth. It is pleasing to witness these traits even in the minds of those who have long since united themselves with some of the various denominations of dissenters. How often have I and my brethren received the kindest attentions from persons of this class, from the respect they entertained for the

Church through her pious and single-hearted Missionary's labours in these parts! Of the many I have conversed with I never heard any speak of him as other than a truly pious and most devoted servant of his Master. Eccentric indeed he was, but

‘E'en his failings leaned to virtue's side.’

During his ministry he was instrumental in procuring the erection of a neat and commodious church at Bath, a village on the margin of the Bay of Quinté, about eighteen miles from Kingston. He also contrived to erect, chiefly at his own expense, two or three log chapels, one of which was “St. Werberg's” at Fredericksburg. The population of this district has rapidly advanced since the time to which we refer, and many villages have sprung up. But while the forest has been yielding to cultivation, the spiritual husbandman has not been idle; and it is a gratification to know that within *sight* of Mr. Langhorn's former station in the bay, *seven* additional churches have been built, for the service of which there are five clergymen, besides his successor.

The Rev. ROBERT ADDISON had the blessing of being the son of parents whose circumstances enabled them to give him a liberal education. From a respectable grammar-school he was

transferred to Trinity College, Cambridge, where he graduated with credit, and attracted, by his classical and mathematical attainments, the notice of several of the senior members of the University, and among the rest of Dr. Watson, the celebrated Bishop of Llandaff, who used to say that young Addison could master any subject, and might become an ornament to the University, if only he would exert himself to overcome the natural indolence and diffidence of his character. Soon after leaving Cambridge he married, and engaged in tuition, an employment for which he was more than ordinarily qualified. But his prospects were early blighted by an afflicting mental disorder which attacked his wife, and from which she never recovered. This heavy visitation, and the hopelessness of his obtaining any preferment in this country, seem to have directed his thoughts to the Colonial Church. He felt that a Missionary might be as happy as "the Archbishop of York." Accordingly he applied to the Society for the Propagation of the Gospel, for a Mission in the North American Colonies, and was appointed in 1791 to the charge of Niagara, a station which had been for some time in want of a clergyman. As soon as he had made the necessary arrangements, he embarked for his mission, but arrived

at Quebec too late in the year to proceed further till the spring, when he continued and completed his long and expensive voyage.

In those early days of the colony but few settlements had been formed, and those who had to traverse the country were subjected to hardships and privations for which commonly they were but ill prepared.

On his arrival in May, 1792, he had the mortification to find that there was but little probability of his receiving the allowance of 100*l.* a-year, which the people had undertaken to pay towards his support. "Every thing," he says, "is very dear in the settlement, but by great frugality, and some little private possession, I am free from actual want. The humble settler who labours on his land is kind to me; the rich trader endeavours to be polite; but I am sorry to say that their subscription is likely to end in words." There was no definite boundary to his Mission, but the population was considerable, and he was required to visit stations at twenty and thirty miles' distance, to preach and baptize. The congregation, however, which he appears to have visited from time to time with the greatest satisfaction, was that of the Mohawks, who were settled on the Grand River, at about seventy miles' distance from him. The number of them that belonged to the

Church of England he computed at about 550. At every visit he used to baptize several of them, children or adults. Captain Brant acted as his interpreter, and the deportment of the Indians is described as most serious and devout. On the division of Canada into two provinces, Mr. Addison had been appointed chaplain to the Legislative Assembly at York, with a small allowance, and the Society added 20*l.* a-year to his salary, in consequence of the expense which he incurred in going to the Indian village; but with all this, his services, it must be confessed, were miserably requited. From the people he obtained a mere trifle, and from all the other sources together not so much as 100*l.* a-year, while his duties were of a most severe and exhausting kind. "My mission," he says, "is very laborious; I must either neglect my duty, or make a circuit several times in the year of more than 150 miles through a wild country;" and he adds, that he had performed his duty "with humble and conscientious assiduity, and had struggled with very narrow circumstances."¹ His periodical visits among the Indians were attended with very gratifying success; he commonly baptized about twenty. Among the number in 1806 was a chief of the

¹ Journal xxvii. p. 237.

Cayuga nation, and his wife.¹ The next year the congregation of the Six Nations that assembled to hear him was uncommonly large ; several from the other tribes, besides the Mohawks, had become Christians, and many of them had overcome the fatal habit of spirit-drinking.² Many, however, there can be no doubt, fell victims to this vice, and among the rest it is painful to number, on Mr. Addison's authority, the celebrated chief Brant, whom he describes as "a man of uncommon intellect ;" he died towards the close of the year 1807.

After his death Mr. Addison adopted as his interpreter a very extraordinary young man, named Norton ; and he says, writing in 1809, that the Indian candidates for baptism "seemed to offer themselves from a persuasion of the truth and value of our holy faith, without which he had no wish to baptize any of them." At the Mohawk church he had generally twenty communicants.³

In 1810 the church at Niagara, at that time "the best in the province," was completed ; and it may convey some notion of the wealth of the congregation to say that the pews were sold for 300*l*. Two small chapels also were erected

¹ Journal xxix. 209.

² Journal xxix. 269.

³ Journal xix. 421.

at distances of ten and twelve miles from Niagara.

In 1812 a war broke out between Great Britain and the United States, the chief theatre of which was, of course, Upper Canada. In the course of the operations Niagara was taken, and most of the principal inhabitants were sent some hundreds of miles into the interior of the States as prisoners of war. Mr. Addison was allowed to remain on parole in his own house, about three miles from the town; and when the English forces advanced so far, his house became for a time their head quarters.

His duty at that time consisted in performing Divine Service for the several divisions of the army in turn, and visiting the sick, who were very numerous.¹ The ordinary labour of his Mission was of course interrupted, and the whole district thrown into a state of alarm and confusion. In the following year the town with the church was burnt down, and Mr. Addison says that it is impossible for him to describe the horrid scenes he witnessed; he had himself been plundered, made prisoner of war, and harassed till he became dangerously ill; but he was thankful that his own house escaped destruction, and afforded an asylum

¹ Journal xxx. 349.

to several sufferers who fled from the flames of their own.¹ At the close of 1814 when the Americans had been driven beyond the frontier, the church, of which the stone walls remained standing, was covered in, and used as a commissary's store, while Divine Service was performed in the General Hospital.² When the Bishop of Quebec visited Niagara, in August, 1816, he confirmed fifty-four candidates, a number which would have been nearly doubled had it not been for the long interruption to the Missionary's visits occasioned by the enemy's occupation of the country.

The interesting but very arduous duty which Mr. Addison had so long discharged, of visiting the Mohawk settlement on the Grand River, was in 1818 shared by the Rev. Ralph Leeming, who was stationed at Ancaster, which was only eighteen miles distant. Mr. Addison, however, still promised to visit them occasionally, as long as his health would permit, and rightly felt that his attention to the Indians was of some importance, as the yearly baptisms amounted to 100, and he thought it probable that other tribes might be induced by the example of the Mohawks to profess Christianity.³

During an illness, happily unaccompanied by

¹ Journal xxx. 395.

² Journal xxxi. 37.

³ Journal xxxi. 362.

pain, in 1826, Mr. Addison performed Divine Service in his own house. At this time, which was near the end of his long ministerial career, he computed the population of Niagara at 1100, and that of the other townships at about 3,000. His health and strength failing, he was now assisted by the Rev. T. Creen, who, having recommended himself by his conduct while schoolmaster, was admitted to Holy Orders, and on Mr. Addison's death, which occurred in 1829, was appointed to succeed him.

The Bishop of Quebec, (Stewart,) in communicating the loss of the faithful Missionary of Niagara, speaks of him as "one whose age was greater, and the period of his service longer, than that of any other clergyman in the province at the time of his decease." He goes on to say "that Mr. Addison had ministered to the congregation of Niagara nearly forty years, and died in his seventy-fifth year, beloved and regretted by all."

Such is the brief and uneventful record of a most useful life. The details of daily labour and weariness, with the hardships and privations which he suffered in the course of his missionary journeys, are passed over by him as undeserving of notice; but we are told that he

¹ Journal xl. 89.

was everywhere received as a welcome guest. The frankness and simplicity of his manners, and the readiness and sympathy with which he entered into the feelings of others, won for him the regard of all, and gave him a most salutary influence over the young. Many a desponding family he has left satisfied and cheerful. His style of preaching was winning and affectionate, and his sermons, though marked by good taste and simplicity, were not without that quaintness of expression and occasional keenness of remark which tended to impress them more deeply on the memory of the hearer. His voice was pleasing, but not powerful. Mr. Addison was considered to be a remarkably "good reader," and the following illustration of his power is told by one who was present at the scene which is described. Some young ladies, who had been spending the day at his hospitable parsonage, after enjoying themselves out of doors as long as the daylight lasted, as evening drew on gathered round "the pastor's fireside;" and Mr. Addison, with a view to their improvement not less than their amusement, kindly offered to read to them, whilst they busied themselves with their needles. He commenced some instructive and pathetic tale,—but before he had proceeded far he so affected his hearers that their feelings

found vent in sobs and tears. A favourite dog who was lying on the hearth-rug at the time, watched the progress of their emotions with increasing uneasiness, till at last, with a sympathy not uncommon among those sagacious animals, he burst out into a piteous howl, which compelled the worthy man to lay aside his book in order to soothe his excitable audience." This, perhaps, though a somewhat ludicrous, is not an unfair illustration of the effect of sympathy in producing what may be called animal excitement.

Though a well-read theologian and a rapid writer, Mr. Addison wanted the self-possession necessary for an extempore preacher. On one occasion he made an attempt to dispense with notes, and chose a familiar subject, but the moment after he had delivered his text he became so nervous and confused, that he forgot all that he had intended to say, and the utmost that he could do was, to read the chapter from which the text was taken, and so conclude. Some time afterwards, however, he preached from the same text with his notes before him, but being thus, as it were, guaranteed against failure, had not occasion once to refer to them.

Mr. Addison was a warm advocate of education; and labouring alone as he did for so long a period, and seeing the difficulty of obtaining properly qualified missionaries from

England, he was naturally anxious for the establishment of a college at which candidates for holy orders might be instructed and trained. Young men so prepared by an education within the province would, he thought, be better suited for the peculiar duties which awaited them, than most of those who might be sent from England. The policy which he thus early indicated has since been universally adopted, and at this time every one of the Colonies of British North America is provided with its College or Theological Institution, and by far the greater part of the candidates for the ministry of the Colonial Church are educated in one or other of the Diocesan seminaries. The ministry of such a man as Mr. Addison must have been an inestimable blessing to all within his reach, and many particular instances of the good effected by it are related. Even the occasional services which he was called upon to perform produced their effect. A gentleman at the head of that section of the province used to state that the impression made upon him by hearing Mr. Addison perform the funeral-service of the Church could never be effaced from his memory, and that every recollection of it awakened in his mind the most serious thoughts and resolutions.

Mr. Addison's health suffered no material

decay till after his seventy-fourth year, and then, when incapacitated for the discharge of his public duties, he occupied his leisure hours in teaching his grandchildren. His cheerfulness never forsook him, and his resignation to the will of God was conspicuous throughout the whole period of his sickness. An intimate friend gives the following account of his last visit to this venerable Missionary :—

“ Owing to some detention by the way, I was late in reaching his house, and he had retired to his chamber for the night, but he desired to see me. On entering the room, I was struck with the great change in his appearance. Disease had been very busy with him since I had last seen him, and I was not aware that he was so ill.

“ ‘ I am not in much pain,’ he said, ‘ but my departure is at hand.’ He spoke so strongly that I ventured to express some hope. He shewed me the swelling of his body. ‘ This,’ said he, ‘ is a disorder (dropsy) that seldom departs at my time of life without its victim. But I am satisfied that it should be so ; my faith and hope in Christ are strong, while I most deeply feel my own unworthiness.’ He then spoke rationally and distinctly on the measures which the Government were taking for promoting education throughout the Province,

and expressed a fervent hope that they would proceed to a successful issue, and redound to the glory of God, and the lasting welfare of the people. Then reverting to his own situation, he said, 'I shall not be long here; indeed I do not desire it, for my power of usefulness has departed with my health. We shall never meet again in this world: continue as you have hitherto been, resolute and faithful in the performance of your duty, and God will bless your endeavours. As for me, I feel strong in hope, I know whom I have believed; I have always disapproved and spoken against a death-bed repentance, and I have not put off that great work to this late period. It has long been the subject of my deepest thoughts and earnest prayers.' In this humble yet hopeful state he continued till at length he fell asleep."

CHAPTER III.

ESTABLISHMENT OF THE EPISCOPATE IN CANADA—LETTERS OF GOVERNOR SIMCOE TO THE ARCHBISHOP OF CANTERBURY AND THE COLONIAL SECRETARY—EPISCOPACY A SAFEGUARD TO THE MONARCHY—SLOW INCREASE IN THE NUMBER OF THE CLERGY FROM 1800 TO 1819—VISITATION OF BISHOP MOUNTAIN—ORDINATION OF TWO LUTHERAN MINISTERS—DIVISION OF CANADA INTO PARISHES—GRANT OF 2000*l.* BY S. P. G. FOR CHURCH BUILDING—DEATH OF BISHOP MOUNTAIN—REPORT OF THE MISSIONS BY HON. AND REV. C. STEWART.

IT has already been stated that the first Bishop of Quebec was consecrated in the year 1793, but it may be expected that an event so important in the ecclesiastical history of Canada should not be passed over without some more formal notice. If it be asked, to whom the establishment of the Episcopate in the colony was mainly owing, the answer must be, that the honour and credit of proposing this permanent settlement of the Church are specially due to Governor Simcoe. He it was who first pressed the importance of this measure upon the ecclesiastical and civil authorities at home.

In a letter, addressed to the Archbishop of Canterbury (Dr. Moore), Dec. 30, 1790, he thus expressed his clear convictions on the subject: "I am decisively of opinion that a regular Episcopal Establishment, subordinate to the Primacy of Great Britain, is absolutely necessary in any extensive colony which this country means to preserve; and in particular, if the advantages which she aims at are expected to be derived and increased proportionably to its degree of population." Again, in the middle of the following year, he sent a formal despatch to the Right Honourable H. Dundas, then Secretary of State for the Colonies, which, from its importance, is entitled to a place in these annals:—

"June 2, 1791.

"I hold it to be indispensably necessary that a Bishop should be immediately established in Upper Canada. The State propriety of some prescribed form of public worship, politically considered, arises from the necessity there is of preventing enthusiastic and fanatic preachers from acquiring that superstitious hold of the minds of the multitude, which persons of such a description may pervert, and are generally inclined to pervert, to the establishment of their own undue consequence in the State, and often to meditate, and not unfrequently to turn

such an ascendancy to its injury and destruction: and this prescribed form of worship becomes more or less necessary as the minds of the people are more or less susceptible of superstitions, and as attempts to turn them from the national form of Church government are more or less prevalent. Those who shall be bred in solitude and seclusion, which the first settlers must necessarily in a great measure be, and to whom, perhaps, the stated periods of public worship are the only ones at which, in their meetings and associations, they shall become acquainted and sympathize with each other—such a description of men will be the fittest instruments for the mischief-making enthusiasm of the sectaries to work upon, and this at a period when we know that all men read, and only one description of people write, and when the aim of the sectaries is avowedly to destroy the National Establishment. At this very moment we see Episcopacy happily introduced and introducing into all the United States; nor in Parliament, in the Canada Bill, have we seen any exception taken to the Episcopal function, but to the admission of the Bishop to a seat in the Legislative Council, which, it is to be hoped, while there is an Establishment, the wisdom of this country will always insist upon. There are duties of office in respect to the laity

of the Church of England which a Bishop only can perform. It is of the most serious importance that his power and supervision over the Clergy should prevent or censure clerical offences, and inculcate in all ranks and descriptions of people a sober, and an industrious, religious, and conscientious spirit, which will be the best security that Government can have for its own internal preservation. Schools and seminaries of education should be created; these should be under the superintendence of the Bishop: without this head, the levelling spirit would naturally infect the very teachers of the Episcopal Church, and which, at an after period, the introduction of the Bishop may not have sufficient weight to counteract. In short, an Episcopal Church without a resident Bishop seems to be an absurdity, as well as a contradiction in terms; and therefore, we know, that in the earliest periods, the Bishop preceded and established the settlement of the Church in his foreign missions; and it is to be supposed that, while the distinction between the Clergy and laity shall exist, while a body shall be set apart for religious duties, while an Episcopal Church shall be established by law, it is to be supposed that such a national Church will not for a moment be suffered to remain in our distant colonies, deprived of all

its useful qualities, civil and ecclesiastical, and exhibiting a spectacle of degradation and inferiority in that very colony where the British Constitution has been more eminently and effectually introduced.

(Signed) " J. G. SIMCOE."

A statesman like Governor Simcoe could not be unmindful of the strength and stability which a well-ordered Episcopacy would give to the monarchical principle, as well as to British interests and the permanent connection of the colonies with the mother country; and accordingly, in his despatch to Mr. Dundas, of November 1792, he says: "I need not observe that the best security that all just government has for its existence, is founded on the morality of the people, and that such morality has no true basis but when placed upon religious principles; it is therefore that I have always been extremely anxious, both from political as well as more worthy motives, that the Church of England should be essentially established in Upper Canada; and I must be permitted to say, sir, that I have received the greatest satisfaction from your expression 'that you did not think that government complete without a Protestant Bishop.' As I conceived such an institution necessary to the support of the

experiment that is now making, whether the British Government cannot support itself by its own superiority in this distant part of the world, I beg, sir, to observe to you, that the sources from whence a Protestant Clergy shall arise, seem totally to be prevented by the want of the Episcopal function in this Province."

And again:—"I cannot but consider that it would be the worst and most disabling of all economy, to lose the great opportunity that is now open of forming the character, temper, and manners of the people of this infant colony to British habits, and to British principles: and this, I think, may be done comparatively at little expense."

He had strong hopes that, if a Bishop were appointed, and a competent body of Clergymen settled throughout the Province, the great body of the Puritans and Nonconformists, whose fathers had been in a manner driven out from the Church by harsh treatment, if not by persecution, might be induced to re-unite themselves to the communion from which they were not separated by any fundamental difference of belief. It will be seen, as a matter of fact, that the first Bishop had the satisfaction of receiving into the Church of England two Presbyterian ministers and their congregations,

though the Church was at that time, and doomed to remain for many years, in a very crippled and inefficient state.

At the commencement of the present century, the three Missionaries of whom a brief notice has been given were the only Clergymen in Upper Canada. The Rev. George Okill Stuart, ordained by the Bishop of Quebec in 1800, made the fourth. In 1803 two more were added by the appointment of the Rev. John Strachan to the Mission of Cornwall, and of the Rev. Richard Pollard to that of Sandwich. From 1803 to 1811 the number remained stationary at six; but in the latter year was reduced to five by the death of Dr. Stuart. It is true that, during the whole of this period, owing to the absorbing interest of the war in Europe, there was scarcely any emigration; and the population, which towards the close of the last century amounted to about 70,000, increased very slowly; still numerous settlements were entirely beyond the reach of the Clergy, and Mr. Pollard reported in 1807, that in his district on the Thames there were 500 souls without a minister, church, or school; while, in another settlement on Lake Erie, there were 200 souls with no better provision. Up to 1819 the whole number of Clergymen within the Province was no more than nine; but in the

following year six new Missions were opened.¹ From that time the number has rapidly increased, and, we may be thankful to add, in a greater ratio than even the population.

In 1820, the Bishop of Quebec (Dr. Mountain) made a general visitation of his diocese, and confirmed in every Mission. In December of the previous year, he had received a memorial from the principal inhabitants of the township of Eaton, as well as from their Minister, Mr. Jonathan Taylor, expressive of their desire to abandon the Lutheran form of worship, and to conform to the Church of England. The Bishop, after a careful investigation of Mr. Taylor's motives, consented to ordain him for the care of that Mission; and the following month those of his flock of sufficient age who presented themselves, were solemnly united to the Church by the rite of Confirmation.

Another Lutheran Minister, Mr. Myers, was ordained at the same time with Mr. Taylor, and appointed to the charge of Matilda in Upper Canada.

It was this year that the seigneuries and townships in the two Provinces were divided into parishes; and the Society, considering it a favourable opportunity for establishing the

¹ Report for 1820.

English parochial system, made a grant of 2,000*l.* to be placed at the disposal of the Bishop of Quebec, towards the erection of churches in his diocese. The Rev. Thomas How, rector of Huntspill, Somerset, left a bequest of 1000*l.* for the same purpose.

On the 25th of July, the Bishop delivered his charge to the Clergy of the Upper Province at Toronto. In the opening of it his Lordship remarked, that although he had presided over the diocese twenty-seven years, and had traversed both Provinces eight times to visit the several Missions, yet this was only the third, and would probably be the last, time of his convening the clergy in formal synod. The reason was obvious. The Clergy for many years were very few, scattered at great distances from the chief towns, and could not, without great inconvenience and expense, have left their Missions to meet the Bishop.

Before separating, the Clergy presented an address of congratulation to their Diocesan ; in the course of which they make the following reference to the progress of the Church in the Province, since the commencement of his Episcopate :—

“ Nearly thirty years have elapsed since your Lordship entered upon the arduous task of diffusing the light of the Gospel through this

extensive portion of His Majesty's dominions. You saw it a wilderness with few inhabitants, and only three Clergymen within its bounds. Now the population is becoming great; churches are springing up, and the growing desire of the people to be taught the principles of Christianity through the medium of the Established Church, cannot fail of conveying the most delightful pleasure to your Lordship's mind."¹

During the last few years of his life, the Bishop was incapacitated by bodily infirmity from much active exertion, but still had the happiness of seeing his Clergy continually increase, till, in 1825, the year of his death, they amounted, in Upper Canada alone, to twenty-six.

On the 22nd of June, 1825, just three days before this melancholy event, the Hon. and Rev. Charles Stewart, the account of whose devoted Missionary labours is reserved for another part of this series, addressed a report to the Society of his visit to many Missions of Upper Canada. Churches were either commenced or projected at Maitland, Oxford, Brockville, Kingston, Amherst Island, Coburg, Stamford, Woodhouse — and the people generally seemed well disposed to our form of service.

¹ Charge, printed at Quebec, 1820.

Among other places, he visited Toronto. "Its population," he says, "amounts to about 1800 souls, and Colonel Adamson, Mr. Racey, and many of the people have determined to build a church without delay." It is interesting to contrast this statement with the description given of the same place by a recent traveller. "The city," writes the author of 'Hochelaga,' "is admirably situated, and very prosperous; it was not incorporated till 1834, yet it now contains more than 20,000 inhabitants, their number having doubled itself in ten years. No town on the American continent has advanced more rapidly, and perhaps none so solidly."¹ Wonderful indeed are the changes which half a century has wrought in the new world. "In 1793, Governor Simcoe caused the harbour to be surveyed, and founded the town, then called Little York: two Indian families were at that time in quiet possession, and myriads of wild fowl crowded the waters of the bay. In 1813 the Americans burned the town. After the peace it was rebuilt, and the name, with good taste, changed to the old Indian word Toronto—the place of meeting, or of council."² Now it is an important capital, well paved, and lighted with gas,

¹ "Hochelaga," i. 226.

² Ibid.

and contains among its public buildings, five churches and a college.

Mr. Stewart gives the following account of his visit to the Indian Mission :

“ On my arrival at the Grand River, on the land of the Six Indian Nations, I found that a new village of British inhabitants had sprung up in their neighbourhood. It is called Brantford, and is two miles from the Mohawk church. The benefit and convenience to the Indians arising from this village is, perhaps, more than counterbalanced by the increased facility and temptations afforded to excessive indulgence in the use of spirituous liquors; and the necessity of a Minister being stationed in that vicinity is thereby strengthened. On Sunday the 5th of June, I baptized twelve children, and administered the Lord's Supper to twenty-four communicants. The following day, in a council of the chiefs, I advised them to appropriate the 600 dollars they had formerly promised to contribute to the repair of the church, to the building of a parsonage; it having been lately ascertained that the church is so far decayed that it is not worthy of the expense of repair. After due deliberation, they adopted my proposition, and resolved to build a parsonage on a convenient lot of land, comprising 200 acres, which they have engaged to

give for a glebe. A subscription in aid of the measure is set on foot ; and it is expected that many liberal persons will be ready to contribute, when they consider how much is owing to the Indians from the present inhabitants of this country, and how highly beneficial the residence of a Clergyman on the Grand River will be to the Six Nations, and to the people in their neighbourhood. At the village of the Tuscarora tribe, I baptized five adults and eight children. The services of a Missionary and also of a schoolmaster are much required there ; for I fear that at present, from the want of these, the tribe is retrograding in the knowledge and practice of Christian principles. Next to the Mohawks, these Indians were formerly the most attentive of the tribes to the performance of public worship, the use of our liturgy, and the instruction of their children. But with them the light of the Gospel is becoming dim ; it is not, however, extinguished ; and I hope, with adequate assistance, it will soon be revived to shine with lustre upon the surrounding nations. In Captain Brant, a Mohawk chief, I found, as usual, an excellent coadjutor ; for on all occasions he is studious to promote the interests of his Indian brethren. One of his sisters, Mrs. Kerr, is engaged in translating the Gospel according to St. Luke into the

Mohawk language. Methodist preachers have lately introduced themselves on the Grand River. I endeavoured to prevent their sowing the seeds of contention, and making divisions among the Indians, by exhorting the tribes, to the best of my power, to maintain and cultivate unity with our Church, which has instructed them ever since the days of Queen Anne.”¹

At the present time, when the stream of emigration to Canada flows on more rapidly than ever, the following observations on the importance of providing the settlers with the ministrations of religion on their first arrival will be read with interest.

“ In my last letter, I stated the importance of instructing the people in this country, with as little delay as possible, in the doctrines and worship of our Church, to prevent their adopting erroneous views of religion, or giving themselves up to indifference or infidelity. I have since, from further observation, been confirmed in what I then stated, and am more forcibly impressed with the peculiar claims of emigrants from Great Britain and Ireland on the compassion and assistance of their mother-country. I need not state to you their hard-

¹ Report for 1825, p. 123.

ships and privations on leaving their home and settling in Canada, nor the hearty desire of many of them to join in the services of our Church, but I beg you particularly to consider the situation of those emigrants who belong to the Established Church. If they have not claims on the justice of our prosperous and blessed country, they have strong claims upon her generosity, to which a well-grounded appeal has never been made in vain. It is also unnecessary to point out to you the expediency of furnishing them with Ministers of the Established Church, instead of leaving them to follow sectarists. I shall, therefore, only remind you that many large communities, members of the Church of England, in Canada, are still destitute of the services of a Minister; and for a due sense of the lamentable nature and effects of such deficiency, I have only to refer you to your own feelings and judgment. You will sympathize with me in concern for our Church, and in regard for the best interests of our fellow-countrymen in Canada; and you will, I am persuaded, plead their cause to the extent of your power. You will perceive that in many places they are building churches without even the promise of being soon supplied with a Clergyman, for such a promise could not be made under the existing

state of the funds of the Society. This circumstance, evincing their earnest desire to partake of the benefits and blessings of a Church Establishment, adds to their merit, (if I may so express myself,) and will increase the disposition of the Society to meet their exertions. It also strengthens their claims on the generosity of the British public. In justice to that public, and to their liberality, already exercised towards Canada, I have the pleasure to inform you, that the fund raised last year for building churches in Canada, (amounting in December last to 2,200*l*.) has already contributed to the completion of several; and is at present employed in aid of many others that are in progress. These essential benefits are duly and gratefully appreciated by the Protestants in Canada; and as "it is more blessed to give than to receive," the remembrance of these gifts of charity, will, I rejoice to think, contribute to the happiness of those who have been instrumental to this good."¹

¹ Report for 1825, p. 127.

CHAPTER IV.

CONSECRATION OF THE HON. AND REV. C. STEWART AS BISHOP OF QUEBEC—VISITATION OF THE UPPER PROVINCE—WITHDRAWAL OF PARLIAMENTARY GRANT—STATISTICS OF CANADA IN 1833—WANT OF A SUFFRAGAN—LAST REPORT OF BISHOP STEWART—HIS RETURN TO ENGLAND, AND DEATH—CONSECRATION OF ARCH-DEACON MOUNTAIN.

NEVER, probably, was any one called to occupy a vacant See with stronger claims on his part, or a more general concurrence on the part of the Clergy at large, than the Hon. and Rev. Charles Stewart. He had, by his long Missionary labours, won for himself a good degree. In the year of his consecration, 1826, Bishop Stewart made a partial visitation of his diocese. He delivered his charge to the assembled Clergy at Toronto, and held a "confirmation there, as well as at Niagara, Kingston, Perth, and Williamsbury."

In the following summer he undertook a more extensive journey, chiefly on horseback,

through the upper Province. The roads were often almost impassable ; and " on several occasions," says the Bishop, " we rode six, nine, and thirteen miles, without seeing a house." His account of the Indian Mission will be read with interest.

" On the Sunday, which we passed in the Indian territory, we assisted the Rev. W. Hough in the performance of divine service, and in the administration of the Sacraments : two adults were baptized, a father and daughter, who resided in one of the adjoining settlements. Morning Prayer was conducted according to the method that has been usually pursued since the Liturgy has been translated for the use of the Mohawks. The service was commenced by a short introductory prayer, pronounced in Mohawk by Aaron Hill, the Society's Catechist. The Indian part of the congregation knelt until it was concluded. Hill then selected one of the Psalms at the end of their Prayer Book, and giving it out according to the form in use, the Indians sang it to an old English tune, in a manner not inferior to the best church melody I have had an opportunity of hearing. The Mohawks, particularly the women, are remarkable for their fine voices, and for their national taste for music. As their metrical version of the Psalms is made to corre-

spond exactly with ours in point of rhythm, and as the English is so printed on one leaf of the book that it tallies with the Mohawk, which is printed on the other opposite, some of the white people were enabled to follow the tune in their own language. Indeed, the whole service is so arranged as to suit, as far as possible, the mixed nature of the assembly. After the Psalm, Aaron Hill commenced the regular Morning Prayer in Mohawk, reading to the end of the *Venite*, except of course the Absolution, which was pronounced in English by the Rev. W. Hough. The Indians remained upon their knees during the time of prayer, as regulated by the Rubric, and repeated the responses audibly. One old blind man, formerly the chief warrior of the tribe, was heard to repeat the alternate versicles, and the other parts of the service appropriated to the people, throughout the whole, whether Mr. Hough or Aaron Hill was reading. I observed that many used their Prayer Books. The sermon was preached by me. When I had concluded, the manuscript was delivered to Aaron Hill, who rendered it to his brethren in their own language. His fluency is astonishing; and I have learnt from persons well acquainted with the Mohawk, that his interpretation is invariably correct and forcible. He has lately

finished some translations of religious works, and is now occupied in making additions to the Mohawk Primer. Those of the Indians who were admitted to the Lord's table received the Sacrament with much apparent devotion. They all seemed to understand the part they were to bear in the office. We used the Communion plate presented by Queen Anne to the Mohawks: it was saved when their church was burnt by the enemy during the revolutionary war, and has since been preserved by them with great care.

“ Having made up my mind to leave Brantford the following day, I was obliged to receive a deputation of the chiefs soon after divine service was finished. Their addresses, which they delivered in their native tongue, were interpreted to me by Aaron Hill, sentence by sentence, as were also my replies. They all expressed their sincere thanks to the Society for the interest it has so long taken in their welfare, and particularly for having lately placed among them a resident Missionary. They also assured me of their personal regard for myself, and invoked the Divine blessing upon my journey. The choice, they said, which I had made in selecting the Rev. W. Hough to be their Clergyman, called for their gratitude. The happy influence of his presence, the kind atten-

tion paid by him to their children, and the good advice which he had given each of them individually, had already produced a visible good effect upon their habits in general, and they hoped it might be lasting. The Rev. W. Hough seems to me peculiarly suited to the duties of this Mission. His benevolent and gentle disposition, and especially his firmness of character, of which while at Brantford I saw more than one instance, has gained for him the attachment and respect of the Indians. Should he return to this country, there is in my opinion a good prospect of his being eminently successful, both in reforming the Christian tribes, and in gaining converts to the Gospel from among the heathen."

The number of persons confirmed at the various stations during this and the preceding visit was 783. On the Sunday following the Bishop's return to Toronto, his Lordship admitted the Rev. Messrs. Elms, Creen, and Armour to the order of Priest, and collated the Rev. G. O. Stuart to the Archdeaconry of Kingston, and the Rev. Dr. Strachan to that of York (Toronto). Again, in 1828, the indefatigable Bishop was engaged in similar labours; visiting the Clergy, confirming the young, and consecrating churches and burial-grounds throughout his vast diocese.

At this time Sir Peregrine Maitland was Governor of Upper Canada, and the Bishop frequently mentions the "uniform and steady support" which His Excellency rendered to the Church and her Missions. Especially does the Bishop record the liberal contributions which the Governor had made towards the erection of the church at Stamford, a village "about three miles distant from the mighty cataract of the river Niagara." "He was, indeed," says the Bishop, "the founder and principal architect of Stamford church, and it is a pattern for churches of small dimensions, where the people are in humble circumstances. It resembles some of the ancient parish churches in England, having a gothic porch, and lower and upper windows of the same character."¹ Among the churches consecrated was that at Belleville, where fifty-four persons were confirmed. "The following day," says the Bishop, "we travelled over a very bad road, about twenty miles, to the Mohawk settlement and church, where thirty persons were confirmed; the greatest part of them were Mohawks: in the evening we returned to Belleville. Mr. Campbell has been very assiduous in his attention and visits to these Indians."

¹ Report for 1829, p. 123.

Of Mr. Campbell's exertions and success within his own immediate Mission, no better proof can be given than is contained in the following extract from one of his previous reports :

“ There are at Belleville 152 persons in full communion with our Church ; this includes about eighteen of the Mohawk Indians. In the year 1827 the increase of communicants was thirty-six ; in the year which has just expired (1828), the increase has amounted to eighty-one.”

Another passage from the Bishop's journal may be properly introduced here, as giving a pleasant account of the progress of a new settlement, and of the exertions made by the colonists to provide themselves with a church.

“ On the 15th September, Mr. Bethune accompanied me to the Rev. J. Thompson's in Cavan Township, in whose church I confirmed fifty-six persons. On the 17th, we rode to Peterborough, in the township of Monaghan, where the Rev. S. Armour is our Missionary, and has the management of the Government school. Here twenty-six persons were confirmed. The settlers in the former township came from Ireland, for the most part, about nine years ago : many of them have now fine farms, and good improvements, as they are styled in this country. It is in Monaghan and

its neighbourhood that the emigrants are chiefly settled who were brought from Ireland a few years since at the expense of Government. They are doing well. A great proportion of the inhabitants of this part of the country are Irish Protestants; and the prospect of the increase of the Church, under the ministry of Mr. Thompson and Mr. Armour, is satisfactory. The village of Peterborough is beautifully situated on the west bank of the river Otanabee. As yet no church spire lifts its head among the forest-trees, but the worshippers of our common Father in this place are anxious to erect an edifice to His honour, considering it a work and labour of love which will not be forgotten—acceptable to Him, and profitable to man—the gate of heaven to those who devoutly worship within its walls. Some steps have been taken towards the commencement of so desirable an object; and Mr. Stewart, one of the principal residents here, has already received contributions in aid of the prosecution of it from his friends in Ireland.

After divine service in the school-house on the 18th, we embarked in a scow, or flat-bottomed boat, descended the river, crossed over Rice Lake, and, after a voyage of twenty-four miles, landed in the township of Hamilton. We travelled in a waggon

fourteen miles, and reached Cobourg at midnight. On my arrival, I had the good fortune to find that a steamboat bound to York had a few minutes before stopped at the shore of the Lake Ontario : this occurrence was the more agreeable to me as it was unexpected, and it saved me a journey of seventy-two miles over a very bad road. I now parted from Mr. Bethune, and here I am happy to observe, that his regularity and perseverance in performing his clerical duties deserve particular notice, and that his mission is in a flourishing condition. The auspicious establishment of a District Committee of the Society for Promoting Christian Knowledge, is one of the beneficial results of his labours ; and, in addition to this circumstance, I have the satisfaction of stating, that his congregation at Cobourg are now engaged in providing to meet an increased demand for accommodation in the church, by the enlargement of the building and the erection of galleries.”¹

In the account of his visitation in 1830, the Bishop gives a favourable view of the Missions, and of the character and labours of the Clergy. He consecrated the Mohawk church on the Grand River, “the oldest but one in the dio-

¹ Report for 1829.

cese," and at the same time confirmed eighty-nine persons, of whom eighty were Indians. "The scene," says his lordship, "was pleasing and encouraging, particularly when the congregation joined in singing. The voices of the Indians are peculiarly melodious, and they who have not heard them can hardly conceive the really affecting manner in which this part of their public worship is performed."¹ The Bishop observes that the Province owes a very large debt of gratitude to Sir John Colborne, (Lord Seaton) for the pains he has taken to establish a seminary of sound and useful learning; and anticipates that the college will supply persons well qualified to fill offices of high trust in Church and State, and be a means of accession to our Church, of a "company of preachers, and of numerous members prepared to edify the body of Christ." The institution here referred to is the Upper Canada College, the Professors of which most effectually supported the Clergy by their disinterested services in the neighbouring missions.

The Bishop concludes his report with the following general observations:— "Notwithstanding the opposition and misrepresentation to which our Church, as an object of jealousy, especially in her character of an establishment,

¹ Report for 1831, p. 105.

is, with many persons, exposed in this country, she continues to increase, and is spreading herself over all the land. Nothing, I trust,—no diminution, nor desertion of worldly power or interest, will discourage her Clergy from persevering in the good and holy cause in which they are engaged, with humble but faithful dependence on the protection and blessing of God Almighty. Under His guidance we have been planted and watered by the venerable Society; we are confident of the continuance of their good will and support to the utmost of their power; and we remain contented and happy under their fostering care, and thankful to them, and to their and our God.”¹

The year 1833 was a critical one for the Canadian Church. In that year, the government of Earl Grey announced their intention of gradually diminishing the grant hitherto made to the Society for the support of Clergymen in North America, until, at a fixed date, it should cease altogether. On this occasion the Bishop of Quebec published an address to the people of England in behalf of the Church in Canada. In the course of it, he said:—

“If the people upon the spot have not fully done their part, they have at least done much, and are, I trust, willing to do more. They

¹ Report for 1831, p. 108.

have generally made exertions and sacrifices for the erection of churches, several of which I am necessitated to leave very imperfectly supplied, and a few altogether unserved. In some instances they have built parsonage-houses, or otherwise provided a residence for their minister; and they are about to be called upon, according to their means, to make immediate and stated contributions towards the maintenance of the Clergy. But there are few places in which they can do more than a very little for their support, especially in the settlements still unprovided with ministers. Although I would hope that the Clergy in my diocese have learnt how to be abased and to suffer need for Christ's sake, yet surely they ought not to be left to struggle with absolute poverty; and I have no hesitation in saying that a Clergyman in Canada cannot maintain himself and his family with suitable respectability, upon an income of less than 200*l.* a-year.”¹

The following statistical information, which is contained in the same dispatch, claims a place in this record:—

“The population of Upper Canada exceeds 300,000 souls, and is rapidly increasing. Of 51,746 emigrants who arrived from the British

¹ Report for 1834, p. 45.

Isles, in 1832, 30,000 settled in that Province. The proportion of the Church of England to other denominations cannot be stated with precision; it is, perhaps, nearly one-third of the whole population. In Lower Canada, according to the census taken in 1831, the total number of souls was 511,917, about four-fifths of whom were Roman Catholics (it will be remembered that this was originally a French settlement); and of the remainder, nearly one-half were of the Church of England. In the Upper Province the number of Clergy is fifty-six, who will soon, with a very few exceptions, be chiefly chargeable upon the means which can be raised in the Province. In Lower Canada there are thirty-six Clergymen, of whom twenty-two are paid wholly, and six in part, by the Society for the Propagation of the Gospel in Foreign Parts. The population of these provinces is scattered over so large a surface of country, (the diocese of Quebec extending 1300 miles in length), that the labours of the Clergy, and the want of more Ministers, must not be estimated merely from the numbers of the people."

The very heavy responsibility of administering so vast a diocese, and the spirit with which it was borne, are manifested in a few succeeding words:—

“The prodigious extent of my diocese, the rapid increase of the Protestant population, their destitution, where everything is new, of all regular provision for the means of grace, and the inadequacy of our resources to supply them, render it altogether no light or easy task to administer the charge committed to my hands; and I feel that I should be wholly unable to sustain the burden if I trusted in any other sufficiency than that which is derived from the mercy and the grace of God.”

One of the Bishop's principal anxieties was that of providing houses of prayer on the humblest scale, for a population scattered over so vast a country; and his Lordship mentions with great satisfaction the fact that an expenditure of 611*l.* granted by the Society had led to the erection of twenty-seven new churches in different parts of the diocese. It was during this same year (1833) that the opposition to the payment of tithes in Ireland rose to its height, and occasioned the greatest distress to the Clergy. The persecution, as it may well be called, to which they were exposed, induced several of them to apply for Missionary appointments in Canada; and the Bishop remarks: “This is one instance, amongst others, in which Providence has turned the distresses of the Church and people in Ireland to the

advantage of Canada. Many good Protestants and their ministers have, I may say, been constrained to leave their native country, and have found refuge in this, and are now benefiting themselves and others by living to the glory of God, and the good of their fellow-creatures. This will especially apply to several of our new Missionaries, who came to Canada during the last and preceding year."

It was while engaged in the visitation of the western portion of his diocese, that the Bishop, now well taught in the labours of it, expressed a regret that the extent of the diocese was such as to render it impossible for him to "watch over and attend to its interests sufficiently, or in the desirable and efficient way which might be accomplished by the appointment of a Suffragan Bishop for the Lower Province. I hope," he goes on to say, "that his Majesty's government will, with the sanction of the head of our Church, and the chairman of our venerable Society, ere long make this appointment."¹

As it is impossible, in a work like the present, to give an account of each Mission, there is, perhaps, no better mode of conveying a true idea of the religious condition of Upper

¹ Report for 1835, p. 156.

Canada at any particular time, than that of citing the more characteristic passages from the reports of the Missionaries.

In 1832, the Rev. Arthur Palmer was appointed to the mission of Guelph and parts adjacent. The next year he completed a church capable of holding 400 people, and shortly afterwards a Sunday-school: but similar advantages could not be provided for various other stations within his district, which were left practically without the ordinary means of grace. "Indeed, my lord," he says, addressing the Bishop of Quebec, "although I know how straitened you are in the means of extending the privileges of religious instruction, I cannot refrain from calling your attention to the inadequacy of the supply of those privileges to this portion of the diocese. By reference to the map, you will perceive that I am in the centre of a tract comprising the townships of Guelph, Eramosa, Erin, Esquesing, Nassigeweya, Puslwich, north half of Waterloo, Woolwich, Nichol, and Gara-fresca, all of which are very generally settled; and within that tract there is, save myself, neither Minister nor Catechist of the Church of England—a space not less than thirty miles square; and it is not surprising that newly-arrived members of the Church, who settle in the distant parts of it, finding themselves in a

state of destitution with regard to religious instruction by their own Church, should be induced to connect themselves with some of those numerous sects which frequent the country, and by whom their minds are gradually led to think unfavourably of the Church, which has the will, but not the ability, to serve them."

The loss and detriment which the Church of England has sustained by neglecting to make any spiritual provision for her emigrant children in the first years of their settlement, are altogether past computation ; and great, it must be admitted, has been her sin in allowing the flock, which was given her, to stray from the fold for lack of shepherds to feed and tend them. Would that this cold indifference to the highest interests of the emigrants could be spoken of as mere matter of history ! but, unhappily, it is still too characteristic of the general feeling of our people to their brethren in the colonies ; and still, in numberless districts of these countries, there are hundreds and thousands of Christian families utterly cut off from communion with the Church of Christ in consequence of the absence of all provision for the ministers of religion.

The Rev. R. Flood, of Caradoc, speaks of the difficulties which naturally arise from entering

upon a new Mission where none has ever laboured before; in five townships he found neither church nor school-house. "Barns," he says, "and such like, were our usual places of resort for divine worship during the summer months, as affording greater accommodation, the attendance varying from 50 to 200 souls."

One of the last acts of the Bishop of Quebec was to direct the earnest attention of the Society to the actual state of the Province in matters of religion, and to suggest a remedy for the most pressing evil. In a despatch, dated Feb. 1, 1836, he makes the following statement:—

"The province of Upper Canada, for the better administration of justice, is divided into eleven districts. A district usually contains two or more counties, and each county is composed of several townships. The front townships on the river and lakes were naturally the first settled, and Missionaries have been from time to time stationed in various parts along the extensive frontier of the Province; but owing to the vast increase of population, the back townships are rapidly filling up with (a very interesting class of people) emigrants from the mother country. These, once accustomed to the regular ministrations of the Church, are

¹ Report for 1835, p. 165.

now located in remote places far distant from any Minister, and their children are growing up around them in ignorance of (it is to be feared in many cases), and indifference to, the Gospel. The condition of these scattered members of our Church was felt to be so peculiarly worthy of sympathy, that a Society was formed at York, now Toronto, in the year 1830, to devise the means of affording to them the occasional services of a Missionary—if possible, one for each district. One gentleman, the Rev. Adam Elliott, was accordingly selected for the Home district (in which Toronto is situated), and was ordained by me as travelling Missionary in that wide field of labour. The utility and necessity of such an appointment were rendered immediately apparent by the success which, under the blessing of the Great Head of the Church, attended the labours of Mr. Elliott. Since then, another gentleman, strongly recommended to me as qualified for that duty, has been ordained and sent to the Midland district; this gentleman is the Rev. William F. S. Harper. I also trust that one will soon be appointed to the district of Newcastle. The Society have also one Indian Mission, and purpose soon to establish another; and they are only prevented by the want of funds from adding to their engagements. Even, however,

should they be enabled to increase their sphere of useful exertion so far as to send one Missionary to each of the other districts, still such a slender supply would be altogether insufficient. Mr. Elliott reports, that the back townships of the Home district alone would, at this moment, afford ample occupation to ten travelling Missionaries, besides several settled Ministers. Mr. Harper writes that, exclusive of several settled Clergymen, four or five travelling Missionaries would be constantly occupied in the Midland district at this present time; and more would be required as soon as some of the back townships, not at present located, began to be settled. The wants of the settlers in the remote townships of the Newcastle district and London district require at least equal attention. The field in the other districts, though perhaps not quite so extensive, is at least equally interesting.

“I cannot contemplate the situation which these members of our Church occupy in the diocese, without an earnest desire to provide, if possible, some adequate remedy for it. Indeed, I fear that unless an immediate effort be made in their behalf, they and their children will become gradually estranged from the Church of their forefathers. Knowing the truly Christian interest which the venerable Society has

ever taken in the spiritual welfare of this colony, I entreat their attention to this detail; and implore their assistance and co-operation to enable me to meet, in some degree, the spiritual wants of the numerous Protestant emigrants scattered through the distant and remote townships of my diocese."

The Society had, to some extent, anticipated this request by placing the annual sum of 500*l.* at the Bishop's disposal; and on the arrival of his letter, it was resolved to double that sum as soon as the finances of the Society should justify such an increase of expenditure. But the Bishop was not permitted to accomplish his designs for the good of his diocese. Not long after the transmission of the foregoing appeal, his Lordship was compelled, by the state of his health, to return to England, where, in July, 1837, worn out by labours rather than by age, he expired.¹ Previous, however, to his return, the Rev. Dr. Mountain, Archdeacon of Quebec, had been consecrated coadjutor Bishop of Montreal, and invested with full powers to administer the diocese.

¹ During the ten years of his Episcopate, from 1826 to 1836, the number of the Clergy in the upper Province advanced from twenty-six to fifty-six,—and we may assume that the churches, schools, and other means of worship and instruction, increased in the same proportion.

CHAPTER V.

BISHOP OF MONTREAL'S REPORT TO LORD DURHAM—PROPOSAL TO DIVIDE THE DIOCESE—ERECTION OF THE SEE OF TORONTO, AND CONSECRATION OF A BISHOP—SOME ACCOUNT OF THE REV. DR. STRACHAN—HIS APPOINTMENT TO THE MISSION OF CORNWALL, TO THE RECTORY OF YORK—IS NOMINATED ARCHDEACON—HIS VISITATION—THE CHOLERA.

THE new Bishop of Quebec, immediately on assuming the jurisdiction of his See, proceeded to fill up the vacant, or new, Missions as fast as he could find candidates well qualified for the service of the Church. But neither men, nor, indeed, the means of maintaining them, were to be found for a tenth part of the destitute stations.

Nothing can more fully exhibit this melancholy deficiency, or convey a juster notion of the condition of the diocese generally, than the report addressed by the Bishop to the Earl of Durham in November, 1838. The following extracts, which relate to the upper Province, may be properly inserted in this place:—

“The number of persons professing adherence to the Church of England in the province of Upper Canada is roughly stated at 150,000.

I believe it is by no means accurately known, but measures are understood to be in contemplation for ascertaining it. The number of Clergy in the exercise of their ministry, including some whom I ordained during my visitation, is seventy-three. The number of churches built, or in progress towards their completion, is about ninety.

“These data, however, would give a very imperfect idea of the condition and the wants of the population, as it respects the means of spiritual instruction, or, to speak more properly, could furnish no grounds whatever of forming a correct estimate upon the subject. The prodigious extent of country, the widely-scattered location of the inhabitants, and the state of the roads in the settlements of more recent formation, must, as will readily appear to the judgment of your Excellency, be all taken into the account; and it will be found, in point of fact, that a lamentable proportion of the Church of England population are destitute of any provision for their religious wants, another large proportion very insufficiently provided, and almost all the remainder served by a Clergy who can only meet the demands made upon them by strained efforts, which prejudice their usefulness in other points.

“The object of this report to your Excellency

will, I presume, be sufficiently answered by the adduction of some particular examples in support of what I have just said. In travelling from the town of London to Goderich, I passed through a tract of country sixty miles in length, in which there is not one Clergyman or Minister of any denomination. I believe I am safe in saying, that the great majority of inhabitants, among whom are comprehended the Land Company's settlers, are of the Church of England; and the services of some of our Missionaries, who have partially visited this tract of country, have been thankfully received by those who pass under other names. Between Wodehouse upon Lake Erie and St. Thomas, a distance of upwards of fifty miles, which may be travelled by two different roads, there is not one Clergyman upon either. From the reports made to me by one of our travelling Missionaries, and by a solitary Catechist stationed at Port Burwell, I know that there is a great body of Church people scattered through this part of the country. In the whole of the newly-erected district of Wellington, which is everywhere scattered over with a Church population, there is only one Clergyman of the Church. In the district of Newcastle there are six. I have good reason to know, that if ten more could be immediately added, there would be full employ-

ment for them, with regular congregations. In one or two of the districts there is a Missionary engaged in labours exclusively of an itinerant character ; but how sparingly the word and ordinances of God are supplied, even to those among the unprovided settlements which are thus far favoured, your Excellency will have no difficulty in conceiving. The Clergy, however, except in the few comparatively large towns, are almost all more or less itinerants. I take one example almost at hazard from the returns officially made to me, to which I could produce many parallel instances ; it is that of a Clergyman in the Bathurst district, (a place noted at certain seasons for the excessive badness of the roads,) who performs three full services every Sunday, distributing his labours in such a way in four different places, that once a fortnight he travels twenty-eight, and once a fortnight sixteen miles ; besides which, he has in the winter months four week-day appointments for divine service. Most of the Clergy have what they call out-stations, which they serve in this manner on week-days, to supply settlements which would otherwise be wholly destitute ; and many of them make occasional visits during the year to places still more remote. These objects they do not accomplish without many sacrifices, and much

severe exertion ; but the reward which they seek is not in the praise of men, and it is the value rather than the merit of their services to which I desire to solicit the attention of your Excellency. I do not speak here of those higher effects which constitute the ground and ultimate object of their ministry, but in proportion as means are taken for the extension of their influence, in such proportion, my lord, I have no hesitation in saying—for the effect is everywhere sufficiently marked—that the loyalty, the good order, the steady habits, the peaceable and industrious deportment of the population will be promoted, and the ties strengthened which bind the colony to the parent state. Apart, also, from any consideration of preserving the supremacy of Britain over the Canadas, there is a sacred duty to be performed in laying such a foundation for the moral and religious character of the inhabitants in time to come as will best ensure their happiness and welfare ; and it is not for me to point out to your Excellency that it is now that this foundation must be laid. In the young settlements now struggling into existence, or beginning to develope the signs of prosperous improvement, we see the germ of a great and important future, which must be vitally affected by the mould given to the population in this

early stage of its formation. Millions who are yet unborn will have cause to bless or to reproach the present Government of Britain for the measures taken to provide for them those advantages, and to transmit to them those habits, principles, and attachments, which form the only sure basis of national happiness.

Up to this period, although not a few people have been lost to the Church from the want of her ministrations, and a far more extensive defection must inevitably follow if things are left much longer upon their present footing; yet, very generally, the privations which have been experienced in this respect have served to teach our congregations the full value of those privileges which are enjoyed at home. The importunate solicitations which I constantly receive from different quarters of the Province for the supply of clerical services; the overflowing warmth of feeling with which the travelling Missionaries of the Church are greeted in their visits to the destitute settlements; the marks of affection and respect towards my own office which I experienced throughout the Province; the exertions made by the people, in a great number of instances, to erect churches even without any definite prospect of a Minister, and the examples in which this has been done by

individuals at their own private expense; the rapidly-increasing circulation of the religious newspaper, which is called "The Church;" these are altogether unequivocal and striking evidences of the attachment to Church principles which pervades a great body of the population.

"I would here beg leave to draw the attention of your Excellency to the bearing of these facts upon the question of supporting the Clergy in Canada, by the voluntary contributions of the people. Here is a deep sense of the value of religious services, and a strong manifestation of attachment to the Church. The moving principle, therefore, is not wanting; and if, with this advantage, the system cannot work successfully in Canada, it may be inferred that it cannot succeed there at all. And I am more deeply convinced than ever that such is the fact. In the few examples in which the experiment has been tried, it has rarely been otherwise than a failure, and in most cases it would be hopeless to attempt it. Even if the country were far more advanced, and the people had some command of money, I am persuaded that a faithful, respectable, and independent body of Clergy, sufficient for the wants even of that part of the population who already appreciate their labours, much more of that whom it is their duty to win

to a care for religion, can never be provided by the operation of the voluntary system.¹

* * * * *

Very appropriately, and very gracefully, towards the end of his report, the Bishop directs the attention of the Governor-General to a class which had peculiar claims upon the care and good-will of the Government:—

¹ The public should be aware that at the original conquest of Canada, the Roman Church was liberally tolerated, and left in possession of very considerable property. At the same time it was distinctly understood in the British Parliament that the Establishment was to be the National Church of the empire.

By subsequent acts a considerable portion of wild land in each future township was reserved for the support and maintenance of this future barrier against Romanism and irreligion. These reserves, if they had been gradually and properly applied, would have entirely precluded the possibility of the present spiritual destitution in the provinces, by securing the growth of the national Church in due proportion to the increase of the population; and would thus have afforded to the Protestant colonists a spiritual influence to counterbalance the advantages conceded to Rome, and have been a barrier for all minor Christian distinctions against the domineering aggressions of that well endowed hierarchy, whose principle was (under the French rule) to *exclude in toto* from the colony every opinion which they were pleased to term "hereay"—i. e. Protestantism.

At the same period, large tracts of wild land in each township were also reserved to the Crown; probably with a view to facilitate improvements, and to afford encouragement in the colony, without expense to the mother state, or distress to an infant and poor population, in providing schools, teachers, &c. for themselves, at their own cost.—*Report for 1839.*

“I cannot forbear, my lord,” he says, “from introducing some mention in this report of the labours of our Clergy among the native Indians. There are two Clergymen stationed among the Six Nations on the Grand River, one at the Mohawk village, and the other at Tuscarora. A Missionary has been sent to the Manitoulin Islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron. These four are engaged exclusively in the charge of Indians. There are two other Clergymen, who combine this charge with that of congregations of Whites; one in the Bay of Quinté, where a branch of the Mohawk tribe is established, and one who resides in Caradoc, and devotes part of his time to the Mounsees and Bear Creek Chippawas in his neighbourhood. I have never seen more orderly, and, to all appearance, devout worshippers than among some of these Indian congregations which I visited; and I have the fullest reason to believe that the ministry of the Clergy among them has been attended with very happy effects. His Excellency Sir George Arthur is much interested in their welfare; and whatever the Government can do for their religious improvement, their temporal comfort, or the education of their children, will, I am persuaded, be well and wisely expended. A great and promising field is here open to Christian phil-

anthropy. A long debt is due to the Indians from the inhabitants of European descent, and it is by means such as those which I have just stated that the reparation must be made. They have been uniformly loyal. The Mohawks preserve to this day, with much veneration, a set of communion-plate and other appendages of divine worship, which were given them by Queen Anne, when they were seated in the colonies which now form part of the United States of America. I shall be happy to think that your Excellency will not forget the claims of these poor people, in what you are engaged in doing for Canada at home.”¹

The Bishop next adverts to the expediency of subdividing the Diocese. The vast extent and variety of the Bishop’s labours will have prepared the reader for his concluding appeal:—

“The care of this diocese is altogether too much for one man. Certainly one man cannot do justice to it, situated as I am. Your Excellency is, I believe, aware that negotiations have for some time been on foot for the erection of a separate See in Upper Canada. It is, indeed, high time that this measure should be carried into effect; and for whatever time I

¹ The Indians resident in Upper Canada, according to an official return in 1833, amounted to 5,039 souls.

am to remain in the charge of the whole diocese, I really ought (and so indeed I ought in any case) to be placed upon a new footing. In executing the duties of the visitation in the two Provinces, I have travelled nearly 5000 miles; the extreme points which I have visited in the length of the diocese being Sandwich, at the head of Lake Erie, and the Bay of Chaleurs, in the Gulf of St. Lawrence. Of the state of the communication in the interior parts of the country, and among the new settlements, your Excellency is not without information. No provision exists for enabling me to employ a single functionary in conducting correspondence with the Government, the Clergy, and the Societies at home, keeping in proper order and arrangement the accumulating records of the See, or transacting those ordinary forms of ecclesiastical business which are proper to the Episcopal office; and in those departments of labour where the Bishop can receive assistance from the Archdeacon, I am deprived of this benefit, as far as Lower Canada is concerned, because, under the existing arrangements, I am compelled to hold the office of Archdeacon myself."

In a despatch of the same date, addressed to Sir George Arthur, Lieutenant Governor of Upper Canada, the Bishop impresses very

solemnly upon the mind of his Excellency the vast importance, even in a political point of view, of making adequate provision for the religious instruction of the people ; and it seems a duty to prevent a warning so solemn, from a Bishop in a new colony, from being forgotten. It is, therefore, republished in this place. The words of the Bishop are these :—

“The spiritual destitution of a very large portion of the Church of England population in Upper Canada, and the long train of evils, moral, religious, and political, which must be anticipated as the consequence of their being left much longer in such a condition, has, I doubt not, occupied the serious attention of your Excellency. My own opportunities of observation have been sufficiently extensive in my journey through the Province, and my conclusions have been formed upon grounds too strong to afford room for my suspecting myself of prejudice, when I state my deliberate belief, that the retention of the Province as a portion of the British empire depends more upon the means taken to provide and perpetuate a sufficient establishment of pious and well-qualified Clergymen of the Church, than upon any other measure whatever within the power of the Government ; and I fervently hope that your Excellency’s administration may be distin-

guished by some permanent and satisfactory adjustment of the long protracted questions relative to the clergy reserves. Upon this subject, however, a petition is before your Excellency, which I have signed in the name of the Clergy. Connected closely with the same interests is the measure which has for some time past been in agitation for the division of the diocese, and the appointment of a resident Bishop in Upper Canada. It is perfectly impossible for a Bishop resident at Quebec, and having the official duties in the Lower Province, with which I am charged, to do justice to the still increasing calls upon him in the same capacity in the Upper. I feel this most painfully in my own experience, and I greatly need relief; but, apart from all personal considerations, the Church, with all that depends upon her ministrations, must suffer, while the existing arrangements remain. I trust, therefore, that your Excellency will lend your assistance towards the speedy accomplishment of an object in which the best interests of the colony are deeply concerned."

Such an appeal, so strongly grounded in justice, could not long be disregarded. Although, therefore, there were no public funds available for the endowment, the Queen was advised to erect Upper Canada into a separate diocese; and on the 4th August, 1839, the Ven. Arch-

deacon Strachan was consecrated Bishop of Toronto. And here, although it might be thought indelicate to attempt a regular biographical sketch of Bishop Strachan, a general outline of the history of one so long and so closely connected with the ecclesiastical history of the Colony may probably be expected.

Mr. Strachan received the first proposals to go out to Upper Canada while yet a student in the University of St. Andrews, in 1799. Some of the leading families in the Province, having failed in the larger attempt to establish a university with four subordinate schools, had obtained from General Simcoe a promise, that, if they could secure the services of a well-qualified master, an annual allowance should be given for the endowment of a school at Kingston. On this pledge Mr. Strachan came to the country; but came to find, on his arrival, that a new governor had no disposition to carry out the designs of his predecessor; and that whoever would engage in the work of education, must do so on his own account. Mr. Strachan, though disappointed, did not despair, but at once proceeded to collect a class in the house of the Hon. Richard Cartwright; a class consisting, in the first instance, of the children of that gentleman and of Mr. Hamilton. Such was the first attempt to in-

roduce a classical and mathematical education into Canada; and so successful was it, that when Mr. Strachan was ordained, and nominated to the Mission of Cornwall in 1803, he was enabled to take most of his pupils with him.

During his incumbency, a church, the handsomest in the Province at that time, was completed, and he remained in the same cure, discharging the duties of Tutor and Pastor, till the year 1812, when he was invited to remove to Toronto, the seat of government, by Governor Brock, who offered him the joint offices of Rector of the parish, Military Chaplain, and Master of the Grammar School.

He entered upon his new duties on the eve of great political troubles; for, in one of his earliest reports, he informed the Society that the town had twice been taken by the Americans, and all the public buildings burnt. After the restoration of peace, the religious feeling of the people began more decidedly to manifest itself. Deputations from several places waited upon Dr. Strachan, to request that he would afford them, at least, an occasional service; and he was himself convinced, that nothing but an additional number of devoted Clergymen was wanted for the extension of the Church.

In 1818, Dr. Strachan was mainly instru-

mental in the establishment of a Bible and Prayer-book Society; and, ten years later, he took a prominent part in establishing an association for converting and civilizing the Indians.

Neither of these societies had very large means at its disposal, and could therefore engage in only a very limited sphere of usefulness. They formed, however, the foundation of a better state of things; and in 1842 both were judiciously merged in the "Church Society of the Diocese of Toronto." But before giving an account of this institution, it will be right to record a few other particulars belonging to the ecclesiastical annals of the colony. In 1823, a second Archdeaconry for the Upper Province was created, and Dr. Strachan received the appointment, with the title of Archdeacon of York. The following extracts from his Journal of Visitation in 1828, furnish interesting notices of the state of many parts of the colony at that time:—

"Having set out from York, on the 19th of August, 1828, and passed through Ancaster, as we approached Brantford we beheld, through an opening of the wood, the Grand River, which is one of the most beautiful streams in Canada, rolling gently along on a gravelly bottom, having on its right bank extensive flats

covered with Indian corn, and the principal Indian village, with its little church in the distance. The scene was cheerful and romantic.

“ The Indians on the Grand River are the feeble remains of the Five Nations, so famous in American history. They removed from the Mohawk river, in the state of New York, during the American war, and had lands assigned them on this stream, which is much more beautiful than the one they had left. Missionaries from the Society for the Propagation of the Gospel in Foreign Parts, have been settled among them for upwards of a century, and they have attained to a considerable degree of civilization, and to some knowledge of Christianity. Many of them speak the English language with propriety, have good farms, and live comfortably. They have schools for the instruction of their children, the teachers of which are supported by the Society.

“ The town of Brantford, distant about two miles from the principal Indian village, has grown up within a very few years, and consists chiefly of white inhabitants.

“ The township of Burford, distant fourteen miles from Brantford, contains some good settlements, the best of which (we are told) are not on the main road. It numbers above one thousand inhabitants, and is rapidly improving.

On entering Oxford, the next township, the road became excellent, passing through a long succession of farms in a high state of cultivation. These townships offer good stations for two or three zealous and active Missionaries. At present they appear to be in a great measure destitute of the regular ministrations of religion." * * *

"The road, after leaving the Thames, became very rough, and sometimes dangerous, as the long causeways were, in many places, full of deep mud-holes. Towards three o'clock we reached Mr. Ward's, at the extremity of the tract which has hitherto been called the Long Woods, but which is now becoming full of inhabitants. Mr. Ward settled in the midst of the wilderness twenty years ago, and remained long without a neighbour, his house being the only human habitation for many miles; but now he is in the midst of a fine rising settlement. He expressed a great desire to have the privilege of attending regular worship, and offered any assistance in his power to give. Even occasional visits from one of our Missionaries he would deem a great advantage. Mr. Ward is in his eighty-seventh year, has been long in his Majesty's service, and is a venerable looking old man. He wept at the recollection of having spent so many years in the woods

without enjoying the benefit of religious instruction, repeatedly urged me to assist him in erecting a church, and pointed out a clergy reserve, next to his own farm, which he and his sons had cleared, as a most eligible spot. 'I wish,' said he, 'to worship in the church of my fathers before I die, to be buried like a Christian, and to have my bones consigned to the dust with holy prayer.' I promised to do everything in my power in furtherance of his wishes." * * *

"*Sandwich*.—From the reports which were delivered to me, I find that twenty-five common schools were established in the district, at which 596 children were in the course of education.

"*August 28th*.—Mr. Morley having joined me on my return to Chatham, we reached his Mission about four o'clock. As this is an extensive settlement, and will in time be exceedingly populous, on account of the convenience of the River Thames, (which is navigable to Chatham,) and the fertility of the soil, and the beauty of the country, I determined to remain over Sunday in order to ascertain what the prospects of the Church might be. I was pleased to find that Mr. Morley was very acceptable, as a Missionary, among the inhabitants, and that several persons attended on his

Sunday ministrations from a great distance. To-day I met a farmer from Talbot Road, who expressed a strong desire that I would come and preach in his neighbourhood. He told me that there were many Church people, and a growing anxiety to enjoy the privilege of regular worship. As the settlement was not more than twenty-six miles from Chatham, and the road, though bad, not deemed impracticable, I promised to preach on Monday evening at six o'clock.

“*Sunday, 31st.*—I found a decent country congregation at Chatham. They appeared very attentive and devout. All seemed glad at Mr. Morley's return, and received him with much cordiality. The situation of the church is picturesque, in the midst of a thin grove of trees. The horses tied to the branches, and the group of waggons and carts in different places pointed out the religious edifice. Preaching in a wilderness, to a congregation collected from a great extent of country, which, on a cursory view, seems almost uninhabited, arriving by one, two, or three, from all sides, through paths almost undiscernible, cannot fail of producing solemn reflection; and when we see them thus assembled to worship God through the merits of a crucified Redeemer, we become sensible of the power of the Gospel. Several

persons of colour composed part of the congregation.

Monday, 1st September.—About eight o'clock, the weather, which had been rainy, cleared up, and we set out for Talbot-street, to the commencement of which it was only sixteen miles across the country from Chatham. We had not proceeded far before we found the sloughs frightful. Every moment we expected to stick fast or break down. A thunder-storm came on, and the rain fell in such torrents as greatly to increase the difficulty. After labouring nine hours we stuck fast about five o'clock, when within half a mile of Talbot-road. At length, taking out the horses, we left the waggon, with the baggage, in order to go to the nearest house for the night, distant nine miles. By this time it was six o'clock. The horses, almost killed with straining and pulling, could hardly walk. Another storm of thunder and lightning came on, and the narrow path, overhung with branches, became suddenly dark. The rain fell in vast quantities, and at length we could see no path, but were striking against the trees and each other. We continued to wander till nine o'clock, when we were forced to halt, completely drenched with the continued rain.

“Unfortunately, we had no means of lighting a fire, notwithstanding the cold and wet; and

expecting to get to a house, we had nothing to eat or drink. There was no remedy but to sit quietly under the trees till morning. Although there was something gloomy, and, from the high wind which arose in the morning, dangerous, in being in the midst of a vast forest without light or shelter, there was likewise something pleasing, or at least soothing, to the soul. I was led naturally to serious thoughts, and the Gospel promises arose before me in unextinguishable light. There was something different in the conceptions which I formed of heaven and eternity than when in the midst of society. The truths appeared, if I may so express myself, more palpable. There was darkness without, and light within. Till I fell into a serious train of thought, the time seemed very long; but after I became absorbed in meditation, time flew rapidly, and the cold was forgotten! At 4 A.M., convinced that we had passed the house, we retraced our steps, and found it about a mile from our dreary encampment. We had passed it in the dark; but there being no window towards the road, and the family having no dog, a thing very unusual in this country, we plunged on from one slough into another, without knowing that we were near a human habitation.

“ We despatched the farmer with his oxen

for our waggon, and proceeded a mile farther to breakfast. Notwithstanding the coldness of the night, and the wet state of our clothes, we took no harm; which was indeed a singular blessing, as more sickness prevailed at this time in the Province, than had ever been known before.

*“ Tuesday, 2d September.—*After breakfast we set out for Storer’s Inn, the place at which I had promised to preach. A great concourse had assembled on the previous evening, but hearing that I was to pass across in a waggon, they were convinced that I had found difficulty in the attempt, and were not surprised at my not appearing. We advertised, as far as we could, that there would be public worship this evening; and notwithstanding the shortness of the notice, I had a very good congregation. After prayers, I preached from St. John, 12th chapter, 48th verse, adding an exhortation, and some observations on the Liturgy. I then baptized three children. The people expressed a strong desire to have a Minister settled among them. Occasional visits might in the mean time be made by Mr. Morley; for although the road may be considered impracticable for waggons, it is passable for horses.”

Throughout the whole of his visitation of the western townships, the Archdeacon found

many families of Churchmen altogether beyond the reach of any settled Clergyman; and the passage from his report which records both the grievance itself, and his proposal for the remedy of it, seems naturally to belong to this place:—

“ In every township in this Province, the travelling Missionary discovers here and there scattered episcopal families; sometimes one or two, sometimes a more considerable number, who are entirely deprived of the ministrations of the Church. Their children are growing up ignorant of our Church, and wandering from her communion. These families are many of them emigrants from England and Ireland, and were formerly attached to the doctrines, constitution, and worship of that Church, under whose nurturing care they were born and brought up. In every district there is ample room for one or more additional Missionaries, but there are few places where a congregation can be collected at once sufficiently numerous to employ his undivided services. Yet frequent visits, of a month or two months at a time, would preserve their attachment to the worship of their fathers. At present they labour under the most serious disadvantages in a new and thinly settled country: many of them will be lost if Missionaries come not

among them. Our Clergymen often find, in their excursions, several families of Episcopalians, who have been long deprived of the privileges and institutions of their Church, to which they feel much attached; and who rejoice that, by their arrival, they may have, even for a season, free access to her venerated services. It is not meant by this, that there should be any delay in settling Clergymen, so far as our means permit, wherever congregations can be formed; but as we are not always able to place Clergymen in every township where they might be useful, the next step is, to do all we can, by sending some one round, from time to time, to greet them in the Lord."

The Archdeacon's visitation of the eastern division of the Province supplies us with a few circumstances which may serve to illustrate the condition of both people and Clergy in a newly-settled Colony. The following are specimens:—

Bytown, 8th October, 1828. — "On stopping for breakfast, an old soldier came and requested me to baptize his child. He belonged to no church. *There was no Clergyman nearer than thirty-five miles.*" * * * *

"My road to Perth was through woods, with some few clearings—eight miles. I could find neither horse nor waggon to hire. Taking,

therefore, a few things out of my portmanteau, I set out on foot. It began to get dark by the time I had proceeded half the distance, and I put up at a small farm-house." * * *

"*October 9th.*—In the morning I continued my walk to Perth, which I reached about ten o'clock. On calling, I found that Mr. Harris, the Missionary, had just set out to preach at a station *about fifteen miles back in the country*, where he has an appointment once a fortnight. It is refreshing to see the great exertions of this excellent Clergyman, and the success which attends his ministrations. He has *nine or ten stations, besides Perth*, at which he officiates."

The Archdeacon furnishes an official census, by which it appears that the population of Upper Canada, at this time, was 187,056, and the number of Clergy 40.¹

In the year 1832 the Cholera broke out in Canada, and proved no less fatal in that country than it had done in Europe. This fearful visitation, which re-appeared with undiminished virulence in 1834, is mentioned chiefly for the purpose of recording the noble self-devotion of the Clergy to the duties of their calling in the midst of disease and death. Dr. Strachan, rector of Toronto, was, as became

¹ Report for 1829, pp. 162—165.

him, foremost in this labour of love, and so distinguished himself by his indefatigable and fearless attendance on the sick and dying in the hospital and in private houses, that after the cessation of the plague he was presented by the principal parishioners with a handsome token of their "affectionate remembrance of the fortitude, the energy, the unwearied perseverance and benevolence" with which he discharged his duties, "when surrounded by affliction, danger, and despondency." The lay members of the Church also took their full share in relieving the distress of their brethren. Before it disappeared, the Cholera left at least 200 widows, and more than 700 orphans. For these a subscription, amounting to 1320*l.*, of which 1237*l.* came from members of the Church, was raised, and a house of reception opened under the management of a Committee. Many of the orphans were most humanely adopted by kind people from all quarters, and the Committee did not discontinue their labours till all the children were provided for, or put into a way of obtaining their livelihood.

CHAPTER VI.

THEOLOGICAL STUDENTS—BISHOP STRACHAN'S VISITATION IN 1841
—NIAGARA—GRIMSBY—PORT DALHOUSIE—STAMFORD—DUNN-
VILLN—WEST GWILLIMBURG—PORT HOPE—CAVAN—BAR OF
QUINTÉ—PICTOU—CORNWALL—REV. MR. ARCHBOLD—BYTOWN—
PERTH—BRANTFORD—JOHN HILL, THE INDIAN CATECHIST.

IMMEDIATELY upon the elevation of Dr. Strachan to the See of Toronto, the Society for the Propagation of the Gospel undertook to grant stipends of 100*l.* a-year to twenty additional Clergymen to be employed in his diocese, provided that such farther sum, as might be considered necessary for the competent maintenance of each Missionary, should be supplied from local resources. The Bishop, than whom no one could have better opportunities of forming a correct opinion of what was necessary for their support, required of every congregation to whom a Clergyman was sent, a house, and 50*l.* a-year. His Lordship held his first general ordination in April 1840: four were

admitted to Priest's orders, while four candidates were ordained Deacons; and the Bishop was led, by the number of students preparing themselves for the ministry of the Church, to express a sanguine hope that he should, within a reasonable time, be enabled to complete the number of Clergy for whom stipends were allowed by the Society.

With a view, however, to a more regular supply of candidates for holy orders, he recommended the allowance of a moderate exhibition to a limited number of theological students, who would be drawn from the class of the more respectable settlers, half-pay officers of the army and navy, or other professional men. And for the more effectual accomplishment of this design, the Bishop suggested the expediency of attaching to his own, as well as to every other colonial see, "a Professor of Divinity, whose residence should be near the cathedral church, and under whose charge the theological students should be placed. They might," he says, "while at their studies, be employed as catechists, and in various ways; by which they would early attain something of a clerical character, have their minds turned towards holy things, and acquire deep habits of reverence for the Church and her services."

The next object of the Bishop was to make

himself acquainted with the spiritual wants of his diocese by a personal visitation. This he accomplished during the spring and summer of 1841, in three separate tours. The first was to the southern Missions ; and we shall, perhaps, furnish the best account of it by employing, as often as possible, the Bishop's own words. Few bishops could commence an official visitation in a manner so pleasing and romantic. He says :—

“ I left Toronto in the steamboat for Niagara, on the 23d of May last, accompanied by one of my sons, and my servant acting as verger.

“ The morning was soft and pleasant for the season, and the lake smooth and transparent as a mirror. In approaching Niagara, the view is attractive and diversified : in the distance, Queenston Heights, crowned by General Brock's monument—beautiful woods and finely-cultivated farms intervene—one of the noblest rivers in the world rushes into the lake to meet you—the British and American forts, on either bank, present their menacing fronts ; the town itself rising gradually before you, with its steeples, and covering a large space of ground, for almost every house is surrounded by its trees and garden : these are all objects of a pleasing and interesting character.

“ We landed at eleven, and were received on

the wharf by the Rev. Thomas Creen, rector of the parish. His account of his Mission was very satisfactory. His congregation is gradually and steadily increasing, and has now become so large as to make it necessary either to build a new church, or to make a great addition to the old one."

The number confirmed was 63, many of whom were advanced in life, and one was upwards of threescore and ten years old. Niagara, it will be remembered, was the Mission of Mr. Addison, of whose life and labours a sketch is given in the earlier part of these Annals. It was natural, therefore, that the Bishop, on visiting his church, should revert with affectionate remembrance to the services of that exemplary Missionary. "There are," he says, "many pleasing reminiscences about Niagara. It is either the second or third congregation collected in Upper Canada. It was for nearly forty years under the pastoral care of the late Rev. Robert Addison, a graduate of Cambridge. He was a gentleman of commanding talents and exquisite wit, whose devotedness to his sacred duties, kindness of manners, and sweet companionship, are still sources of grateful and fond remembrance. He may justly be considered the Missionary of the western part of the Province. In every township we find traces of his ministrations, and

endearing recollections of his affectionate visits. He was also Missionary to the Indians on the Grand River; and although, from the great distance of his residence at Niagara, he could visit them but seldom, yet by the blandness of his address, and his peculiar facility in communicating the most important truths, he acquired over their untutored minds a prevailing influence."

From Niagara the Bishop proceeded to St. Catharine's, and thence, through a "road miry and full of sloughs," to Grimsby, which is described as "a sweet village, embosomed in trees, and situated at the foot of a steep mountain range, or rather one-sided mountain; for when you reach the top you find yourself on a level table-land, stretching westward and northward more than a thousand miles.

"The church is a neat stone building, standing in the midst of the burial-ground. The village and neighbourhood form, as it were, a continued garden. . . . The population is quite of a rural character; and, as the settlement is confined, from its position, the parish of Grimsby very much resembles a retired country parish in England."

Every page of the Journal reminds us that it is a newly-settled country of which we are reading. Thus, at Port Dalhousie, on Lake

Ontario, the service was performed in a log school-house of the humblest character and appearance; and here twenty candidates were confirmed. "The meanness of the place of worship," says the Bishop, "presented an odd contrast with the neat appearance of the congregation, many of whom were very genteelly dressed; and some, indeed, recent emigrants from England, were fashionably attired." The contrast struck several, and had the happy effect of stimulating a desire to build a church.

At Stamford the Bishop was obliged to preach in a store-house, as the church, which had been burnt during the late outbreak by some incendiaries from the United States, had not been rebuilt.

The journey from Port Erie to Dunnville shows that distances are more than doubled in many parts of the colonies by the badness of the roads. In consequence of the continuance of rain, "the roads became so deep and heavy," says the Bishop, "that before we had driven ten miles it began to get dark, and we were forced to put up at a miserable tavern, quite wet and uncomfortable, and to spend half the night drying our clothes." On the following morning, at five o'clock, they resumed their journey; but the towpath of the Welland Canal, along which they had to travel, was, to quote

the Bishop's words, "so narrow and dangerous, that we were obliged to get out of their waggon, and to walk behind it several miles ankle deep in clay mire, the rain pouring upon us all the time."

Dunnville, from its advantageous position between the Lakes Erie and Ontario, with both of which it is connected, as well as from the fertility of the surrounding country, seems likely to become a place of commercial importance, and consequently of considerable population. The Bishop, therefore, considered himself doubly bound to set matters in train for the completion of the church, which had been commenced several years before, but, owing to various obstacles, never completed.

This first tour, of about 300 miles, occupied little more than a fortnight; and after remaining for about an equal time at Toronto, the Bishop set out again for the northern part of his diocese, on the 19th of June. The principal stations visited were Thornhill, Newmarket, Georgina, Barrie, Penetanguishine, Gwillimburg, and Tecumseth. The country which he traversed is rich, of an interesting character, and so rapidly increasing in population, that instead of seven or eight Clergymen it will soon require a hundred. Indeed, the present paucity of their number imposed upon the several Mis-

sionaries very onerous duties. The Bishop thus speaks of one of them :—

“ Mr. Osler has been exceedingly successful in his missionary labours. Besides his three regular stations, he is incessantly making excursions into the neighbouring townships. His occasional visits extend to more than twenty townships. Sometimes he is from home the whole week ; and wherever he goes, he is most kindly received.”

At West Gwillimburg, the next station, the Bishop consecrated the church and burial-ground, and confirmed twenty-nine young persons. “ The people,” he says, “ were much pleased to see me, as I had been once in this settlement before, and met with some of the children, whom I had baptized, grown up men and women. The settlement consists entirely of Irish emigrants ; and, notwithstanding their wildness at home, they became thriving settlers when they came to this country : finer farms, or a more substantial yeomanry, are not to be seen in the Province, than in this township and that of Tecumpseth.”

But a third tour, by far the most extensive of all, was necessary to complete the visitation of this vast diocese.

The greater number of Missions lie to the north-east, and principally along the margin of

Lake Ontario, or on the banks of the majestic St. Lawrence; and in tracing the course of the Bishop by means of his Journal, we have brought before us, not only an authentic account of the religious condition of the Province, but every now and then graphic and interesting descriptions of the country.

One of the first Missions at which the Bishop stopped was *Port Hope*, where, as we learn, "the congregation is rapidly increasing, and the attendance on the stated ordinances at the Church encouraging." The Bishop adds a picture of the place itself:—"Port Hope is one of the most beautiful and promising villages in the Province, and already contains more than a thousand inhabitants. It is built on the sides of two picturesque hills, between which a large stream runs; and the houses and churches, appearing through the trees, give to the whole a romantic appearance."

On his road to Cavan he had the opportunity of seeing *Rice Lake*, a beautiful sheet of water, about twenty-one miles in length, and from two to three in width, "interspersed with islands, and surrounded on all sides by the dense forest. Rice Lake is so named from the vast quantities of wild rice which grow upon the low marshy land along its banks, and upon which immense quantities of wild fowl live."

Cavan is a populous settlement of Irish Protestants, who enjoy the great advantage of being under the pastoral superintendence of a very faithful and diligent Missionary, the Rev. Samuel Armour. Many who came out almost penniless, have, by industry and frugal habits, become possessed of large and cultivated farms in this township.

Still following the Bishop in his course, we get the following account of another prosperous district:—"The *Bay of Quinté* consists of a narrow branch of Lake Ontario, stretching far into the country, and throwing out arms, as it were, in different directions, so as to form a number of peninsular tracts of rich land, having the benefit of navigation on three sides. This portion of the Province has been long settled, and is very populous; for besides the fertility of the soil, it possesses superior advantages of intercourse with every part of the country. The produce of almost every farm can be shipped from the proprietor's door. It is, however, attended with the inconvenience of cutting up the townships into sections, which can only communicate by ferries, which are often at inconvenient distances from particular families, and sometimes the wideness of the bay renders crossing not a little dangerous. Moreover, at the setting-in and breaking-up of

the winter all intercourse is nearly as much suspended as if they were so many islands. These anomalies make it difficult to select convenient sites for churches; for, place them where you will, branches of the bay will have to be crossed, and this, in bad weather, and during early spring and winter, renders the attendance less full and uniform."

At Pictou the Bishop consecrated a spacious church, not of wood, which is the common material for building in Canada, but of brick, and, what is more worthy of record, erected at the sole expense of the Rev. William Macaulay, the worthy and able rector. The remarks of the Bishop on this Mission are well worthy of consideration. "It was supposed, before the church was built, that we had no people in the township of Hallowell. Mr. Macaulay has been, nevertheless, able to collect a large and respectable congregation, comprising the greater portion of the principal inhabitants of the village of Pictou and its vicinity; he has likewise stations in different parts of the township, where the congregations are encouraging. It has happened here, as in almost every other part of the Province, that an active, diligent, and pious Missionary discovers and brings together great numbers of Church people, who, previous to his appearance and exertions, were altogether

unknown, or supposed to belong to other denominations." Twenty-one persons were confirmed in this church ; and at the close of the service, the young ladies of the village and vicinity presented an offering of fifty pounds, to be continued for three years, towards the support of a travelling Missionary in the district of Prince Edward.

The progress of a Bishop through such a diocese as that of Toronto, though accompanied with much toil and inconvenience, must be one of very lively interest. While the majestic scenery of the country compensates for the roughness of the journey, it must be deeply interesting to watch the growth of new townships from their first infant settlement to the maturity of social and political life. The scanty clearing and the few log-sheds become, in a few years, the prosperous town or village, inhabited by substantial settlers, including among them, it may be, some of the highly-educated and refined, but unendowed, cadets of our old English families ; and it is well known that many, of " both services," who have won honourable scars in defence of their country during the last war, having turned their swords into ploughshares, are now to be found among the most loyal and energetic inhabitants of the bush. Again, the moral and religious aspect

of a new country is very striking. Not a few of those who were brought up in the strict observance of all the ordinances of the Church at home, are there living in the midst of an almost interminable forest, either debarred from the means of Christian communion altogether, or with but occasional opportunities of joining in public worship. The Bishop remarks, that in almost all the Missionary stations there was a considerable admixture of elderly persons among the candidates for Confirmation. In many places, too, settlers of German origin were gradually losing their peculiarities of nation and religion, and melting into the Anglo-Saxon population. Thus, at Osnabruck, the Bishop reports, "There is a good sprinkling of German Lutherans, but they have long since conformed to the Church, and the young people know no other."

On the first of August the Bishop reached Cornwall, and is naturally led into the following half pleasing, half mournful reflections :—

"Cornwall was my first parish, and brought back many sad and pleasing recollections! Here I had spent nine laborious but happy years. The church which I had built was still there, and in excellent order. The parsonage-house, chiefly erected by my exertions, in which I had spent many pleasant hours; the garden, full of choice

fruit, which I had improved from the primeval soil, and in which I delighted, at leisure times, to labour;—all these remained with less alteration than might have been anticipated. Twenty-eight years had passed away since my removal to York, now Toronto: very few of my elderly parishioners remained; they had chiefly departed to their homes, and had been replaced by a new generation. There were, however, still some to receive me with their best welcome; and many whom I had baptized, now men and women, came to tell me they were of my children! The worthy rector, Mr. Archbold, was with me all day; and many old friends and acquaintances came to pay their respects.”

The next day, being Sunday, the Bishop preached to a large congregation, and confirmed thirty-two candidates. After the service an address was presented to him by the churchwardens, vestry, and members of Trinity Church, on the occasion of his first diocesan visit.

“Here,” say they, “you first commenced your ministerial labours. In this church, where you have now been exercising the office of a Bishop, you first discharged the duties of Deacon and Priest; and several persons were this day present in the church who then sat under your ministry, and received at your Lordship’s hands

the sacraments of Baptism and the Supper of the Lord; while others who partook of the same advantages have passed into eternity." I was deeply affected. I saw the altar, the desk, and pulpit at which I had served. Some of my ancient friends stood before me; and many of my children in the Lord, whose faces I first beheld at the baptismal font, now promising members of the congregation, with olive-branches around them, were seeking my remembrance; and to these many sincere worshippers of the Saviour have been added by my worthy successors. The whole formed a delightful spectacle, for which I ought to have been thankful. And yet, even at such a moment of enjoyment, melancholy reflections arose—for such is the lot of man. I looked around, and saw many seats vacant, or occupied by strangers, which were once filled with those who smiled on my early days, and amidst my cares and troubles never failed to extend the friendly hand, and offer the fatherly counsel, and to greet me with the kind word and the look of encouragement and approbation. They have departed to join, it is to be hoped, the Church triumphant, accompanied by the song of sorrow and gratitude with which the Church militant takes leave of believers. 'Blessed are the dead which die in the Lord.' "

The Bishop's concluding observation on the improvements which had been effected in the town and neighbourhood of Cornwall may properly be added :—

“ The village of Cornwall has improved very much recently in appearance and population. Here the great St. Lawrence Canal commences, and extends fourteen miles, to avoid the most troublesome and dangerous of the rapids—a benefit which will add very much to the prosperity and importance of the village. I felt myself quite at home in Cornwall, and left it with regret.”

Mr. Archbold, who was always spoken of in terms of commendation by the Bishop of Toronto, died soon after the period here referred to, namely, on the 14th October, 1840; and it seems only justice to record the following tribute to his memory which appeared in a Canadian paper :—

“ This excellent and faithful minister entered the army at an early age, and at the period of his retirement in 1821 he was a lieutenant of high standing in her Majesty's 68th regiment of foot. For many years previously Mr. Archbold had evinced a strong predilection for the ministry of the Church; and upon retiring from the army, at the period we have mentioned, he prosecuted his theological studies under the

direction of the late Rev. B. B. Stevens, chaplain to the forces at Montreal, and was ordained Deacon in the month of May, 1823. His first ministerial labours were employed at Quebec, as a coadjutor in the important duties of that extensive charge to the present Lord Bishop of Montreal. It is almost needless to say that there, and in every other place which enjoyed the benefit of his ministrations, he was respected and beloved—fulfilling his duties with punctuality and zeal, and evincing what to the Minister of the Gospel is the highest recommendation, an ardent concern for the salvation of souls. In the spring of 1824, he held for a short period the temporary charge of the parish of York (now Toronto) during the absence in England of the venerable the Archdeacon, now Lord Bishop of Toronto; and subsequently he was appointed to the office of visiting Missionary of the diocese, a duty which he fulfilled with great assiduity and benefit to the Church. In the autumn of 1830, after the death of the Rev. Salter Mountain, he was appointed to the rectory of Cornwall, which he held until his death.

“ Mr. Archbold was a person of great simplicity of character and singleness of heart; devoted to his profession, and in an eminent degree regarding the glory of his Divine Master and the salvation of souls as the ‘one thing

needful' of ministerial exertion. Of great personal piety, of amiable and gentle deportment, of persuasive earnestness in declaring the counsel of God, of indefatigable zeal in all the branches of parochial duty, he was a most successful Minister; and while he won the affectionate regard of those with whom in Christian intercourse he was more immediately connected, he obtained the unfeigned admiration, for his sanctity of manners and entire devotedness to his calling, of 'them that are without.'

"It was our high privilege to be well acquainted with this excellent Christian, and, in the best sense of the expression, distinguished Minister of the Gospel of Christ, and therefore we can testify the more sincerely—yes, and the more painfully—to the great loss which the Church has sustained in his death; for we ought not to omit to add, that, while for personal holiness of character and extraordinary zeal in the performance of his public duties, he shone amongst 'the excellent of the earth;' he was a sound and faithful champion of that Church in whose cause it was his best happiness to be engaged."¹

We shall be pardoned for referring to Bytown, another prosperous Mission, if it were only for

¹ Quarterly Paper of S. P. G. for January, 1841.

the information with which the mention of it is accompanied :—

“Bytown is so named after Colonel By, the celebrated engineer of the Rideau Canal, which commences at this place, and extends to Kingston, 160 miles. The town is divided into two parts, nearly a mile asunder, and already contains 2,000 inhabitants. The scenery, particularly near the Upper Town, owing to the falls on the river, called the Falls of Chaudiere, is very beautiful, and in some parts sublime.”

We may imagine that the Bishop, in the course of his visitation, may have had his feelings occasionally shocked by the ungodliness or indifference of some whom he encountered on his way; but what ample amends must he not have received from intercourse with such a family and household as that of his host at Aylmer!

“Our reception,” he says, “from General and Mrs. Lloyd was most frank and cordial. They have no family of their own; but the house was full of young people, nephews, nieces, and friends, one or two of whom the General has adopted. The house is finely situated on the river, and commands an extensive prospect. General Lloyd is almost blind, yet he is exceedingly cheerful, and never drops a murmur or complaint. He is a good and religious man,

and derives comfort from nobler motives than the things of this world can offer. General and Mrs. Lloyd, from their pious example, unbounded charity, and steady and liberal support of the Church, have been a great blessing to this part of the diocese. By collections made by them and their friends in England, their own bounty, and their exertions among the parishioners, they have been enabled to erect two small stone churches, one at seven miles' distance from the General's residence, in the interior of March, and one at Huntly, a neighbouring township, seven miles from the former. In addition to this, the good General has built and nearly completed a parsonage-house of stone at the centre church."

The last station which the Bishop visited was *Perth*; and there, in the face of a crowded congregation, he confirmed ninety-eight persons. He bears the following honourable testimony to the zeal and activity of the rector :—

"Mr. Harris has done much for the Church; some of his candidates for confirmation had come upwards of twenty miles. He may be considered the father of the Church in this portion of the diocese; at Richmond, at Franktown, at Carlton-place, he was well known long before any Clergymen were appointed to these stations; and has, I believe, on all occasions

furnished the largest list of candidates for confirmation. At Perth he has built up the Church in the face of many difficulties ; and still continues his meritorious exertions, and, with the Divine blessing, with increasing success."

On the 23d of August the Bishop got back to Toronto, after having travelled 1,000 miles in this division of his diocese. His reflection on the whole is as follows :—

"Great has been my satisfaction in visiting this large portion of my diocese. The state in which I found the Missions ; the readiness of the people to attend to my suggestions ; the fruits of the incessant labours of the Clergy, and the kind and respectful reception which they gave me, have afforded me the highest gratification, and made, I trust, gratitude to God the prominent feeling of my heart."

The Bishop, however, did not consider the visitation of his diocese complete till he had been to the Indian villages.

At the Mohawk settlement, near *Brantford*, there is a well-conducted school of religious and general education, and annexed to it an institution for the teaching of trades and mechanical arts. As evidence of the use of such instruction, it may be mentioned that many Indians in the neighbourhood are profitably exercising the crafts which they first learned at

the institution. From Brantford the Bishop proceeded ten miles lower down the river to Tuscarora.

“This Mission,” says his Lordship, “is under the charge of the Rev. Adam Elliott, and exhibits abundant evidence of the zeal and success with which, by the Divine blessing, his labours have been crowned. The church, which has been just enlarged—having been found too small for the increasing congregation—was well filled with a body of worshippers, reclaimed, for the most part, from paganism. Among the congregation, as well as amongst the persons confirmed, we discovered several coloured people who are connected and live on great terms of amity with the Indians.” At the conclusion of the service the Bishop received a friendly address from the chiefs of the Seneca tribe.

As, unhappily, there cannot be a doubt that, notwithstanding all the exertions of Christian philanthropy, whole tribes of Indians have been demoralized and destroyed by the contact of the white man, it is refreshing to point to some individual instances in which the saving power of Christianity, and the benefit of Church Missions, may be distinctly seen. Such an instance was that of John Hill, an Indian Catechist; and we shall probably receive the thanks of the reader for introducing in this place the follow-

ing brief but very interesting sketch of his life by the Missionary of Quinté Bay:—

“In the year 1810, the office of Catechist fell vacant, and John Hill—alias Oche-chuskough, signifying ‘flowers’—a young man of exemplary character, who had made some advances in piety and knowledge, was appointed by Dr. Stuart to the situation. Mr. Hill was born of Mohawk parents, during their stay at La Chine, and came to this settlement with the rest of his tribe in 1784.

“He received at first for his services the moderate allowance of 10*l.* per annum, but this sum was augmented in 1826 to 20*l.* on the recommendation of the late excellent Bishop Stewart, who entertained a very good opinion of him.

“The selection of Mr. Hill for this office proved judicious; for although his abilities were of a humble order, and his attainments very limited, yet he was sincere and faithful in the discharge of his duties, and, by the blessing of his Divine Master, was enabled, during thirty years, to witness a good confession before his brethren.

“On my appointment to the charge of this Mission, from none of the Indians did I receive a warmer welcome than from Mr. Hill and his wife.

“As his stipend was inadequate to the support of his family, he was obliged to work upon his farm; and the industrious and successful manner in which he conducted it was an example to his brethren, whose besetting faults are indolence and its consequence, a want of foresight,—faults, perhaps, the heritage of the Indian. Depending on the fortunes of the chase, he is satisfied with provision for to-day, and, like ‘the fowls of the air,’ relies for to-morrow upon the providence of that gracious Being ‘who giveth to all’ things living ‘their meat in due season.’

“By prudent management, aided by his two sons, Mr. Hill, at his death, was enabled to leave his farm supplied with every convenience, and in a thriving condition.

“These young men, his only children, he brought up with pious care, which has been amply rewarded. Being of good natural parts, and studiously inclined, they have made considerable advances in general knowledge, and are well grounded in the elementary branches of a plain English education. Their knowledge of divine things is by no means inconsiderable, and I have the happiness of looking on them as decidedly children of God. Their example and assistance will, I trust, be of great service to me in my future endeavours among their bre-

thren. The eldest, on the late visit of the Bishop of Toronto, was petitioned for by the congregation to succeed to his father's situation, for which he is well qualified. I am happy to say, his Lordship at once directed him to act in that capacity, and promised to recommend him to the Society.¹

“Mr. Hill's health had been declining for the last two or three years of his life; and, although frequently a severe sufferer, he rarely allowed it to interfere with his duty, when at all able to go out. I have often remonstrated with him on his imprudence in exposing himself in bad weather at unseasonable hours, when the case did not require it, nor his health justify it; but he felt such a desire to discharge his duty conscientiously, that remonstrances were vain. During this period a perceptible change took place in his character and views. Previously his industrious habits led me to think that his worldly engagements engrossed too large a share of his attention; but latterly I perceived they were daily losing their hold of his mind, and things of eternal consequence were taking their place. This gradual ripening for his change was very perceptible during his last

¹ Mr. John Hill, the son, was accordingly appointed to succeed his father as Catechist.

illness. For nearly eighteen months he suffered severely, being a great part of his time confined to the house, and the last six months to his bed, having lost the use of his lower limbs. At an early period of his confinement, although of a sanguine disposition, he relinquished all expectation of recovery, and seemed bent on improving his visitation, by preparing for the change that awaited him. While his eyesight lasted, and he could hold a book, he read for several hours every day, and observed to me, 'It is a great blessing to be able to spend my time in reading. When I can see, I read prayers; but when I cannot, I pray in my heart—which is just as good, for our Lord hears me.'

"Both himself and wife, who was on her death-bed at the same time, took great delight in hearing their sons read the Scriptures, and explain the substance of what they had read on religious subjects in English books.

"Mrs. Hill was relieved from her sufferings (which indeed she bore with a resignation and patience truly Christian) about five weeks before her husband; and I am told it was most affecting to witness the composure with which she took leave of him a few hours before her death. Requesting the little pallet on which she lay to be placed beside his, she told him she was about

to leave him—but he must not grieve, as she felt her Saviour, who had been her support during her sickness, was her friend—she would be happy after her departure—that they and their sons would soon meet again; and besought him, while he remained, to warn and exhort all to take care of their souls.

“The conduct of their sons, during their parents’ illness, was most exemplary. As there were no females in the family, but such as came out of kindness, many of the duties in the sick-chamber devolved upon the younger son, a young man of one-and-twenty. It was pleasing to see the tenderness and assiduity with which he performed, for many months, these wearisome and unwonted duties. On several occasions I have admired the gentle and affectionate manner in which he ministered to their wants and infirmity. His father observed to me, respecting him, ‘My poor Isaac! he is a very good boy,—he takes as good care of us as if he were a woman. I am often so full of pain that I cannot rest at night, and am very troublesome, but he never leaves me, nor gets tired of taking care of me; he lies on the floor beside my bed at night, and is always ready when I call. John takes care of things out of doors. Oh, it makes our hearts glad to have such good boys!’

“ I had been for several days expecting the departure of my poor friend, when, on the morning of Wednesday, the 17th of June, I was summoned to attend his death-bed, and on reaching the house found, alas ! the cold hand of death upon him. He was unable to speak to me, and life was fleeting fast. On entering the apartment, the scene that presented itself was worthy of the pencil. On a bedstead of simple construction was laid the swarthy patriarch, apparently conscious of his situation and the change that momentarily awaited him.

“ It was a scene of painful interest, but not unattended with satisfaction. Death, in this instance, appeared to me divested of that awful form he so generally assumes. Beside and at the foot of the bed sat his two sons, in silent sorrow, watching every breath and trifling motion of their beloved parent. Around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing, in a sweetly subdued tone, meet for the ears of the dying, hymns suited to the solemn occasion.

“ When I thought his end was at hand, I called upon all present to join in commending our dear brother's soul into the hands of ‘ his faithful Creator and most merciful Saviour.’

“ It requires one to use, or hear used, under

similar affecting circumstances, the prayer furnished by our comprehensive Ritual 'for a sick person at the point of departure,' to appreciate its beauty and applicability. Short as that prayer is, and although he was breathing very hard at the commencement, ere it was finished the ordinary indications of death were visible, and without the slightest struggle he ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections.

"The Indians then sung a hymn; and before leaving the room, deeply affected as I was, I undertook to offer up the last Collect of the Burial Service,—so full of comfort and edification on such occasions; but before I had finished, the touching scene before me moved me to tears. The Indian, whose stern nature has, in some measure, been softened by Christianity, however deeply he may feel, weeps but seldom—in his savage state never, as it is deemed a weakness unworthy of a warrior; but on this occasion, no sooner was the tear of Christian sympathy seen to flow, than every one in the apartment yielded to the impulse. It was indeed an affecting sight: I doubt not each thought within himself, 'It is good for us to be here.' May God bless it to our spiritual improvement, for his dear Son's sake.

“ Before leaving the house, I was informed by one of his attendants, that, some time before his speech failed, he told them that his time was at hand, and bade them farewell ; he requested them to thank all his friends for their kindness during his sickness, and, as he had not the ability to reward them, he trusted God would. He desired them not to be sorry, as it was good for him to be relieved ; and, as his parting wish, he requested they would attend more diligently to the care of their souls, and that, whenever they thought of him, they should remember the advice he had given them. In this peaceful state of mind, and with a firm and unwavering faith in the all-sufficient merits of his Saviour, did this lowly servant of his Master ‘ fall asleep in Jesus.’

“ On the Friday following, his remains were followed to the grave by a large assemblage of persons,—the white settlers in the neighbourhood uniting with their Indian brethren in this last mark of respect to departed worth. His remains, and those of his wife, were deposited in the Indian burial-ground, near the church ; and the nation have it in contemplation, as soon as it can be procured, to erect over their graves a memorial of the esteem in which they were held.”

CHAPTER VII.

BISHOP'S PRIMARY CHARGE—ADDRESS TO THE SOCIETY—VISIT TO
MANEHTOUAHNENG ISLAND—LAKE HURON—SAULT ST. MARIE—
LONDON—TALBOT—DUNWICH—MOHAWK VILLAGE—SUMMARY
OF THE VISITATION.

ON the 9th of September, 1841, the Bishop of Toronto held his primary visitation, at which sixty-five Clergymen were present, and twenty-five unable to attend. Before separating they united with the Bishop in presenting the following address to the Society for the Propagation of the Gospel; an address which, as it so immediately bears upon the ecclesiastical history of the Province, may very properly be introduced in this place.

“ We, the Bishop and Clergy of the diocese of Toronto, avail ourselves of the opportunity furnished by the first visitation held in this diocese, to address your venerable Society with sentiments of respect and gratitude.

“ We should be wanting in filial duty, if upon such an occasion we were not to record our unanimous sense of the great and inestimable

good of which your Society has, under Divine Providence, been the instrument. To you we have been indebted for our first foundation and support as a visible Church in this colony, and ever since for an uninterrupted series of the most munificent benefactions. When the temporal power which God in his holy word has appointed to be the nursing father of his Church withdrew that inadequate assistance which it had hitherto afforded, your unfailing charity has, in a great degree, sustained us in our abandonment, and alleviated many a painful case of individual privation ; and while the colonial empire of Great Britain was widening its bounds, and threatening with its innumerable demands for spiritual aid to exhaust your resources, you nevertheless continued to maintain the Church which you had been the instrument of planting in these regions, not only with an undiminished but with an increasing liberality.

“ The grain of mustard-seed has now—may God be praised for this great mercy!—grown into a goodly and overshadowing tree ; and so long as the root of it is refreshed by God’s blessing upon your bounty, we may hope that its branches will extend, and increasing thousands find rest and peace beneath its shelter. In 1801, nine Clergymen, Missionaries of your Society, were the only labourers in the

immense vineyard comprised in the province of Canada ; in 1841, two Bishops and one hundred and fifty Clergymen are found within the same limits exercising this oversight of the Church of God, which he hath purchased with his own blood.

“ This is a progress sufficiently encouraging to justify the hope that we shall be sustained by the aid of your venerable Society in extending the good work in which we are now engaged. And when we call to mind that on every occasion when the Bishop of this diocese has pointed out a channel into which your bounty might be advantageously directed, it has not failed to visit our waste places with its refreshing streams,—when we contemplate the blessing which your Society for more than fifty years has conferred on this Province, and the spiritual destitution which must ensue upon the diminution of its bounty,—we rest assured in the consoling hope that this branch of the Anglican Church will still be fostered by your generous hand, and that our fellow-Christians in the British Isles will still more abundantly contribute those resources, which it is their privilege to entrust to your faithful stewardship.

“ Influenced by every grateful emotion that a long train of the highest benefits received can infuse into our hearts, we conclude with the

prayer, that those who supply and those who apportion the funds of your venerable Society, may be partakers of that salvation which they are the instruments of extending to millions of immortal beings in the remotest dependencies of the British Empire.

“ In the name and on behalf of the Clergy of the diocese,

“ (Signed,)

JOHN TORONTO.”

With this address the Bishop transmitted to the Society a list of forty-five stations, containing an aggregate population of more than 100,000, for which Missionaries were immediately required. In the greater part churches had either already been built, or were in the course of erection.

In July of the following year the Bishop commenced an extensive tour of visitation to the western portion of his diocese. He was accompanied by eleven gentlemen, among whom were Viscount Morpeth, and Colonel Jarvis, the chief superintendent of the Indians, who was on his way to distribute the annual presents to that nation. On the 26th they embarked at Penetanguishine in canoes; and though the weather was upon the whole favourable, they encountered one formidable storm before reaching Manehtouahneng Island. This was on the

evening of the 29th; and the party was compelled to land, amid torrents of rain, on Foxe's Island. But we shall do best to continue the narrative in the Bishop's own words.

"It was found," he says, "not a little difficult to select places for pitching our tents, the rocks being everywhere so rough, precipitous, and uneven, and no soil into which the pegs could be driven. In this emergency, we contrived to hold the tents erect, by placing large stones on the ropes or cords, in lieu of pegs driven into the ground; but in this arrangement there was not a little danger, should the wind increase, of both tents and inmates being blown into the lake. The storm becoming more furious, I got my tent removed to a position of greater security in a lower spot, and having the shelter of a few scrubby trees growing out of the fissures of the rock. The party dined in one of the tents; and, notwithstanding the terrible war of the elements without, we were both thankful and cheerful. The rain and wind continued with increased violence during the greater part of the night, and the water found its way into my tent, but fortunately a hollow place in its centre served for a sort of reservoir, from which many buckets of water were emptied in the morning. To sleep was out of the question; for besides the water running into the tent, the

vehemence of the storm drove the rain through the canvass, and I was obliged, even under this shelter, to resort to the protection of an umbrella, to prevent my being thoroughly wet. Several casualties happened during the night, rather of a ludicrous than serious nature ; three of the tents were blown down, and the inmates, after extricating themselves from the wreck, had to grope about in their night-clothes, (for it was very dark,) with great caution, exposed to the wind and rain, till they found some one of the other tents which withstood the storm. Early in the morning, the whole party assembled around a large fire to dry themselves, and recount the adventures of the night, which were, on the whole, a source of great amusement. About seven o'clock the wind and rain abated, and the lake became sufficiently calm for the canoes to proceed, and by eight o'clock we were all on the way. Our encampments in the evening were not a little picturesque ; nine tents were pitched, and as many fires lighted up ; the canoes were all drawn ashore, and commonly turned over. Groups were seen around each fire, and as the darkness increased, shadows were flitting from place to place, while some of the men were seen rolled up in their blankets, and sleeping on the bare rock. Our party never dined till we stopped for the night, which

was often as late as nine, and once or twice after ten o'clock. The tablecloth was spread on the smoothest part of the rock that we could find, and the guests squatted round in Eastern fashion, with candles or lanterns, according as it was calm or windy, to illuminate the part. During the day, we made only one halt of any duration, and that for breakfast; any other stops were but momentary—a few minutes to rest, or to enjoy some beautiful or interesting prospect. For this meal a convenient spot was usually chosen, and while it was preparing, the young gentlemen of the party generally amused themselves bathing. The islands of Lake Huron are exceedingly numerous; indeed but for them it would be very difficult for canoes to navigate its waters. They extend many miles from the coast into the deep lake, and present thousands of the most beautiful channels imaginable, often like a long line of a highly-finished canal; and though sometimes a little sinuous, they do not add much to the length of the journey in passing up and down this inland sea, while almost in all cases they become an effectual protection against storms. It is indeed seldom that a canoe, frail as it is, becomes storm-stead, unless it be when passing along the outer range of islands, or at the few openings to the mainland."

The following remarks on the physical cha-

racter and appearance of the islands will be acceptable to many readers. "Most of the islands possess something of solitary beauty, some are entirely without any trace of vegetation, others have a few shrubs, and a few stunted trees of the fir genus ; again, you see them apparently well wooded till you come near, when you find the trees very much scattered, of small height, with scarcely any earth, the bare rock everywhere visible, and the roots dug into the seams and crevices for a scanty and miserable nourishment. Most of the islands produce flowers and mosses, and no two of them are alike.

"Geologists affirm, that so soon as the slightest vegetation commences, it becomes merely a question of time when the soil arising from the annual decay of the increasing vegetable kingdom shall be sufficient to yield subsistence to man ; the period, however, must be very distant when the rocks on the north and eastern shores of Lake Huron and the Thirty Thousand Islands, which they embrace, will be fit for agricultural operations."

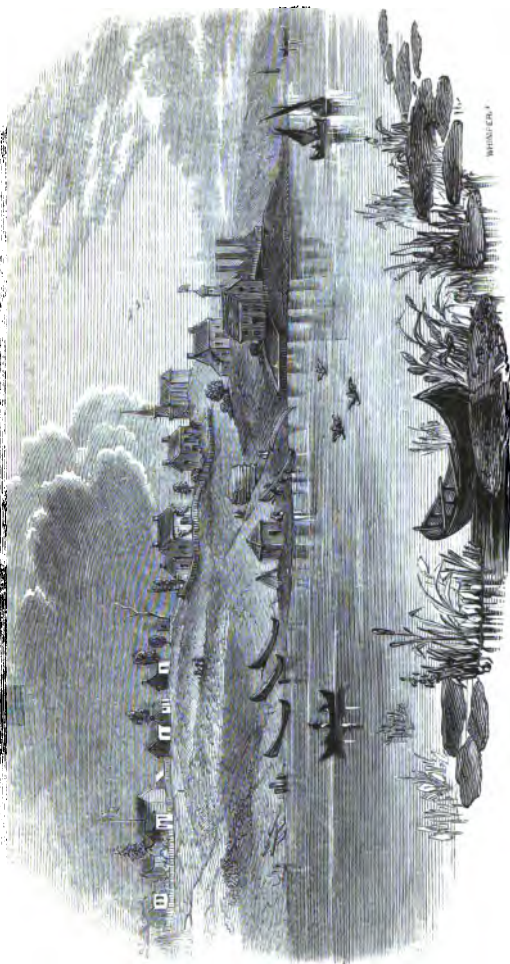
The Bishop's narrative of his voyage on Lake Huron is closed by a very pleasing incident. "On the first night of our encampment, I discovered that one of our canoes was manned by converted Indians from our Mission at the

Manatoulin. Before going to rest they assembled together, sung a hymn in their own language, and read some prayers, which had been translated for their use from the Liturgy. There was something indescribably touching in this service of praise to God upon these inhospitable rocks; the stillness, wildness, and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene. I felt much affected with this simple worship, and assisted in conducting it every evening until we reached the Manatoulin Island."

On Saturday, July 30th, they landed on the Great Island, and were most cordially welcomed by the Rev. F. A. O'Meara, the zealous and successful Missionary to the native Indians. The next day nearly 400 of them attended divine service. The Bishop remained fourteen days in the island, the first week of which was spent in preparing the candidates for confirmation. Public service was celebrated every afternoon, and on the second Sunday forty-four Indians and five white persons were confirmed.

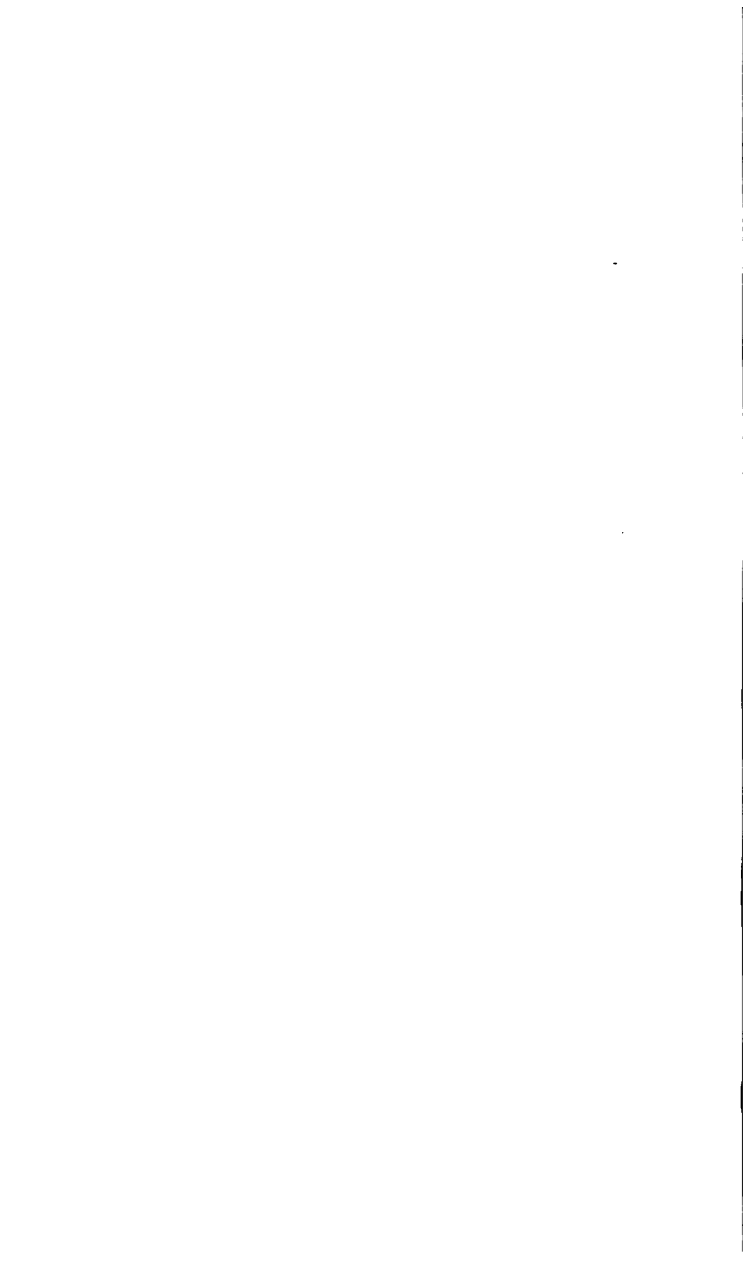
There is an excellent school in operation, under the care of Mr. Burkett.

It appears that the number of Indians who were assembled this year to receive presents, exceeded six thousand, a greater number than



INDIAN CHURCH AND VILLAGE—MANITOULIN ISLAND—LAKE HURON.

(From a Drawing by the Rev. Dr. O'Meara.)



on any former occasion ; of these some were members of the Church of England, others were Roman Catholics, and a few Methodists, but the majority were still heathen.

The Romish influence among them is chiefly to be attributed to the half castes of French and Indian extraction ; while, on the other hand, there is a strong inclination among these simple people to adopt the religion of their "great mother, the Queen." It is, however, computed, that of the whole six thousand one-third live within the boundaries of the United States, and of the remainder, one-fourth is Christian. There remain, therefore, according to this reckoning, about 3,000 unconverted Indians in all, who reside within the British territory, and "these are scattered along the banks of Lake Huron and Superior, and the Lake of the Woods, and some even as far north and west as the Red River."¹ While thus dispersed, and living, not in bands, but for the most part in single families, and never remaining long in one place, it was plainly impossible to bring them under any regular course of religious instruction ; and, on this account, Sir Peregrine Maitland, and afterwards Lord Seaton, endeavoured to collect them in villages, and by

¹ Bishop of Toronto's Journal of Visitation, (S. P. G.), 1844.

providing them with instruction in farming, and the more useful mechanical arts, to reclaim them from a wandering life, and so gradually to bring them within the reach of Christian influences. Indeed, the yearly increasing difficulty of living by hunting, in consequence of the scarcity of game, has already begun to have its effect in reconciling them to the pursuits of civilized life.

The Bishop and his party left the Manitouahneng Island on the afternoon of Saturday, the 13th of August. "On the next day, Sunday, divine service was held in a very beautiful island, covered with trees and shrubs, juniper and rose-bushes, and many wild flowers. A clean smooth rock overhanging the lake was chosen for the place of worship, which possessed, besides the advantage of a free air, (the day being very hot,) that of being distant from a fire which was rapidly spreading, by means of the dry moss, over the island. Those present manifested the greatest attention, and all appeared to be struck with a deep feeling of the solemnity of the scene, and of the wisdom of the provision which called upon them, in this wild and romantic corner of the earth, to pause upon their journey, and to worship their heavenly Father, through his Son Jesus Christ."

The following Sunday they all attended ser-

vice at the Mission church of Sault St. Marie, and made up a congregation—including some Indians and Indo-Europeans, all well dressed and decorous in their behaviour—of about fifty. Two children were baptized, and one of them received the name of “Howard,” in compliment to Lord Morpeth; whose frank good-nature and courteous demeanour had endeared him to all the party. They were now obliged to separate, and the Bishop continued his visitation to the Missions on the Lakes St. Clair and Erie, and along the course of the Thames. As every thing connected with the remnant of the North American Indians is read with interest: and, as this interest has been much increased in many minds by the recent visit of the excellent Missionary, Mr. Flood, to this country, the subjoined account of the baptism of a chief at Muncey Town will not be thought out of place:—

“On the 7th of September, Wednesday, the Indians assembled in great numbers: it was a great day. The great Chippawa chief Cunatuny was to be baptized and confirmed. In the two villages there are still several pagan Indians, and yet they, as well as the converted, attend the services of the Church. While they continue pagans, they paint their faces and refuse to kneel. The conversion, however, of

the great chief is expected to operate most favourably, and from their love of truth, stronger it is said among the Indians than among the Persians of old, it is anticipated that they will be readily impressed and permanently retained. When some doubts were expressed as to my coming, the Indians exclaimed, 'What! is he not the chief of the Church?—he never can have two words—he is sure to come!' The school-house, though large and commodious, could scarcely contain half the number assembled, and those that could not get in stood in groups about the door and windows. The chief was baptized, and appeared well acquainted with the nature and importance of the holy sacrament. He was, after baptism, confirmed, with four others. His admission into the Church by the sacrament of Baptism, and his public profession of the faith in coming forward for confirmation, had been with him, for years, matter of deep and solemn consideration. After the service, I shook hands with every individual present, according to the custom of the Indians at all their meetings."

Every traveller in a newly-planted colony, where the land is fertile, and natural advantages abound, is struck with the rapid growth of new villages and towns. Two instances, borrowed

from the Bishop's Journal, may be produced in evidence of this :—" London is a fair specimen of the rapidity with which towns rise and advance in a new country : a few years ago, it could scarcely be called a village, but now it is a large and increasing town, with several good streets, and well-furnished shops, in which you find not only the necessities, but the luxuries and elegances of life."

The next station was St. Thomas, from which the Bishop went by invitation to the residence of the Hon. Colonel Talbot ; and he is naturally led to make the following observation :—

" The Colonel superintended the settlement of this section of the Province, and now beholds fifty or sixty thousand inhabitants in the space which when committed to his charge was one dense forest, without a single inhabitant."¹

Another place which the Bishop mentions with obvious satisfaction is Dunwich. Although there was no resident Clergyman, the settlers, who had already given proof of their zeal and devotion by building a small church, were preparing to erect a parsonage. Their opportunities of public worship were indeed few, but they lost none of the attachment to the Church of their fathers ; and to show how the example of even a few families may operate most extens-

¹ Appendix A.

ively, it may be stated that, as the settlers of Dunwich were unable, owing to a restriction on the sale of land, to purchase farms for their children in the country immediately adjacent, they sent them forth as colonists to the more westerly townships, where they diffused those sentiments of devotion, and that reverence for the Church, which they had derived from their parents.

It is gratifying to notice the favourable report which the Journal contains of a visit to the Mohawk village: out of the fifty-four persons who came forward for consecration, forty-nine were Indians. But it is due to the liberal Company which supports these Missions, to quote the Bishop's own words.

“ The church stands on a beautiful flat near the river, surrounded by many cottages of industrious and well-conducted Indians attached to the Mission; and contiguous to the church are schools, which are carefully visited after the services. In these schools a great number of promising Indian children, both boys and girls, are taught the rudiments of a common education, carefully founded on religious principles. Very favourable specimens of their proficiency in reading, writing, and arithmetic, were exhibited, and nothing could be more gratifying than the sight of so many of the rising generation of an ancient and warlike

people, who had once commanded the greater portion of North America, receiving instruction to qualify them to read the Holy Scriptures in the English tongue, and to enable them to impart the same knowledge to others. It is a tardy, but becoming remuneration for the manifold injuries inflicted upon this unfortunate race.

“Annexed to the schools is an institution for the instruction of the Indian young women in housewifery and sewing, and of the young men in various useful mechanical arts. To this institution such boys are transferred as evince a taste and desire for different trades; and the articles thus manufactured are readily disposed of, as being fully as good and somewhat cheaper than can be furnished at the shops of the best mechanics in the vicinity.

“The Missionaries at the Mohawk and Tuscarora villages, the schools of boys and girls, and the mechanics’ institution, besides other schools throughout the Indian settlements, with much generous assistance for other purposes, are all supported by the bounty of the New England Company, and reflect the highest credit on that respectable body.”¹

At the Tuscarora village, which is ten miles distant, fifty-eight persons—either Indians, or negroes who have intermarried with them, and

¹ Appendix B.

are considered as a portion of the tribe—were confirmed. These numbers at the two principal native stations, justify the observation of the Bishop, that the Divine blessing has been shed on the labours of the two excellent Missionaries, the Rev. Adam Elliot, and the Rev. Abraham Nelles. His Lordship's concluding remark well deserves to be recorded. He says :—

“Many pagan Indians have, through their ministration, been brought over to the truth ; and every hope may reasonably be entertained that, in a short space of time, not one idolatrous Indian will remain unconverted to Christianity.”

Leaving these aboriginal settlements, the Bishop passed on to the stations of Paris, Burford, Galt, Guelph, Dundas, Ancaster, Binbrook, and Hamilton, confirming the young, reconciling differences, and setting many things in order.

At Hamilton, a very increasing and prosperous town, beautifully situated on the Grand River, the church, which had just been finished, was consecrated ; and the service excited the most marked interest. From this place the Bishop embarked on board a steamboat on the 3d of October, and reached Toronto in five hours. We subjoin the summary of the entire visitation in his own words :—

“ I had now completed a long and arduous tour, embracing many tedious journeys both by land and water, and I confess that I was in body somewhat wearied, but in spirit greatly refreshed. I had scarcely been at home since the 13th of June; having from that date to the time of setting out for the Manatoulin Island, been engaged in forming District Branch Associations of the Church Society. But while so many wearisome journeys were endured, I had the greatest reason to be thankful to Almighty God, who so mercifully preserved my health and strength, during the whole period — having never experienced a day's sickness, or been prevented by any accident from discharging my duties, or from keeping my various appointments. During my absence from Toronto, I consecrated two churches and one burial ground, confirmed 756 persons at twenty-four different stations, and travelled, including my journeys for the formation of District Branches of the Church Society, upwards of 2,500 miles.”

CHAPTER VIII.

THE CLERGY RESERVES—THE FIFTY-SEVEN RECTORIES—EDUCATION
—RELIGIOUS SOCIETIES.

THE Ecclesiastical Annals of Canada would not be complete without some account of the provision made "for the maintenance and support of a Protestant Clergy" by the appropriation to this use of a certain portion of the lands of the Province, known commonly by the name of the Clergy Reserves. The act authorizing such appropriation was passed in 1791 (31 Geo. III., cap. 31). But the lands which were to form a provision for the Clergy were at first mere waste tracts of snow and forest; and on this account, perhaps, the exclusive right of the Church of England to them was, for nearly thirty years, never called in question. As soon, however, as they became at all valuable, other claimants arose; and not only the Presbyterians of the Church of Scotland, but various denominations of Protestant Dissenters, put in their claim for a share. From this period (1818)

to the time when the question was finally disposed of in 1840, the Clergy Reserves formed the subject of frequent party discussions in the Province. The complaint was on all occasions renewed, that the Church held large districts of unimproved land, to the inconvenience and injury of the neighbouring settlers; and, admitting that there was some ground of justice in it, there can be no doubt that it was often factiously urged by those whose aim was rather to lower the influence of the Church than to improve the cultivation of the country.

In 1819 the law-officers of the Crown in England gave it as their opinion that the provisions of the Act in question "may be extended to the Clergy of the Church of Scotland, but not to dissenting ministers." This official interpretation of the law, however, was of little avail in settling the question, which continued to excite much angry and jealous feeling in the Province. The Home Government, naturally unwilling to incur the odium of deciding against either of the contending parties, referred the settlement of the points in dispute to the Colonial Legislature, and thus prolonged the controversy for some years more. It will not be expected that we should, in such a summary record as this, enter into a particular history of this much discussed measure; it

will be enough to specify the principal proposals of adjustment which were made.

In 1827, the Home Government, leaving the main question undecided, obtained an Act of Parliament authorizing the sale annually of a portion of the Reserves, not exceeding in any one year 100,000 acres, nor more in the whole than one fourth of the lands reserved. After other attempts to carry bills in the Colonial Legislature for the diversion of the Clergy Reserves from the purposes specified in the Act of 1791—bills which passed the Legislative Assembly, but were rejected by the Executive Council—a bill was introduced into the House of Assembly in 1835, authorizing the sale of the Reserves and the appropriation of the proceeds to the promotion of education within the Province. But this bill, too, though carried through the lower house, failed to obtain the sanction of the Council; who, however, passed resolutions, which they embodied in the form of an address to the king, praying that the subject might, after full and dispassionate consideration, be finally settled by the wisdom of the Imperial Parliament.

When Sir Francis Head was governor, he recommended in his speech from the throne, (1836) an early settlement of the long agitated question. A committee was in consequence

appointed, and a report in due time presented, in which a plan was suggested for a five-fold division of the property, and the bodies so entitled to share were the Church of England, the Church of Scotland, the *Church of Rome*, the Methodists, and the Baptists. But this recommendation of the committee, strange and unaccountable as it was, considering that it had reference to the disposal of a property which, if not left for the endowment of the Clergy of the Church of England exclusively, was undoubtedly and in terms for the endowment of a *Protestant Clergy*, even this recommendation was far surpassed in extravagance by a bill which passed both Houses during the administration of Lord Sydenham ; the effect of which, had it been allowed by the Queen, would have been the appropriation of one half of the annual proceeds, after payment of certain guaranteed stipends, to the Churches of England and Scotland, and a division of the residue *among the other religious bodies or denominations of Christians recognised by the constitution and laws of the Province, according to their respective numbers to be ascertained once in every four years.*

Had this wild scheme not been disallowed, as happily it was, by the Home Government, fourteen different religious denominations, it

is said, would have received encouragement out of lands designed by King George III. for the support of a Protestant Clergy. After the failure of these several attempts at procuring a legislative settlement of a question which had long distracted the colony, and brought undeserved odium upon the Church, it was finally set at rest by an Act of the Imperial Parliament, 3 & 4 Vict. cap. 78. This law, by which provision is made for the gradual sale of the Clergy Reserves, directs that the proceeds of the sales shall be divided into six equal parts, of which two are to be appropriated to the Church of England and one to the Church of Scotland in Canada; and that the residue be applied "by the Governor of Canada, with the advice of the Executive Council, for purposes of public worship and religious instruction in Canada."¹

The sums so allotted are to "be expended for the support and maintenance of public worship, and the propagation of religious knowledge," and the share assigned to the Church of England is to be expended under the authority

¹ The interest and dividends accruing upon all investments of the proceeds of all sales of Reserves, sold or to be sold under authority of *the 8th Geo. IV.*, are divided into three equal parts, of which two are appropriated to the Church of England and one to the Church of Scotland.

of the Society for the Propagation of the Gospel.

The final settlement of the question, on almost any terms, had become desirable; for not only did the frequent and angry debates to which it gave rise serve for occasions to excite the hostility of the disaffected against the Church, but the property itself was rapidly melting away under a system of management better calculated for the interests of the commissioners than for the benefit of the trust. Nor did this waste of a sacred property cease with the passing of the Act. In 1843 a select committee of the legislative assembly was appointed to take into consideration the petitions of the Church Society of the diocese, and of many thousand other persons, praying to have the control and management of the Church of England's share of the Clergy Reserves; and it may be of use to record here the grounds on which that committee recommended compliance with the prayer of the petition.

In the first place, they adverted to the following facts:—"That the members of the Church of England inhabiting the state of New York are at this day enabled to erect their churches, and station their Missionaries, in every section of that extensive country, by the aid of funds provided by the pious care of a

British monarch when that country was a British colony ;"—secondly, "that the numerous Dutch population of the same state are supplied with Pastors from ample funds, provided also at an early day by the care of the Government ; and that in both these cases the foundation of the endowment was a grant of land, insignificant in extent and value at the time it was made, compared with the Clergy Reserves set apart in this colony by his late Majesty King George the Third, but which grants being scrupulously preserved and respected by succeeding governments, now yield most munificent resources for the support of religion ;"—thirdly, "that our Roman Catholic fellow-subjects of Lower Canada are enjoying, at this day, the most ample endowments for their churches and colleges, arising from early grants of land, which, if alienated at the value they once bore, would have afforded but a nominal provision, wholly inadequate to the wants of the passing hour."

But if the Church might not look to the improvement and increased value of her land, she might, at least, fairly demand that none of it should be wasted ; whereas it appears, by public and official papers, that a large part of the sums realized from the sales of the Reserves were sunk in the expense of management.

The detailed statement of the committee on this subject deserves to be quoted at length, and it will probably prepare those who read it to agree in their recommendation that the lands should be placed at the disposal, and under the management, of the parties to whom they have been severally assigned.

“Your committee find that, in addition to a deduction of five per cent. out of all monies received by the district agents, and besides the charge of remunerating a large number of Inspectors of Clergy Reserves, who have been appointed to be paid by the day at a rate not specified in the returns; the proceeds of these lands are also charged by an order of the Government, made in August 1841, with 40 per cent. of the expense of the crown land department up to the time of that return. It appears that in Lower Canada there had been no sales of Clergy Reserves since the 1st January, 1838, and that, since the union of the Provinces, not more than about 1150*l.* had been received on account of the funds, while 609*l.*, or more than one-half of the whole amount received, had been charged against it as disbursed for expenses.

“In the first half of the year 1843, the whole monies collected in Lower Canada seem not to have exceeded 75*l.* 16*s.* 6*d.*, while the dis-

bursements charged against the fund are 431*l.* 9*s.* 2*d.*

“In Upper Canada it appears, by the same documents, that the sales of Reserves had been few for some time previously, though large sums had been received on account of previous sales.

“In the year 1842, the collections amounted to 18,000*l.*, and the disbursements to 5,196*l.*

“For the year 1843, the amount collected up to the 1st of July is stated at about 7,000*l.*, and the charges at 1,763*l.* 11*s.* 3*d.*; and while so large a sum as that above mentioned has been charged against the fund for disbursements, there appears to have been only a sale of 200 acres effected within that period, at the price of 90*l.*

“From the information above stated, it appears to your committee that there is really no proportion or connexion whatever between the service rendered to the fund, and the charges which are imposed upon it.

“For the considerations stated, your committee therefore beg leave respectfully to suggest to your honourable House to adopt an address to her Most Gracious Majesty, beseeching her Majesty to recommend to the Imperial Parliament to amend the said Act passed in the fourth year of her Majesty's reign, so

as to place at the disposal of the Church of England their share of the said Reserves in Upper and Lower Canada, to be controlled and managed by the respective incorporated Church Societies of the dioceses of Toronto and Quebec, and to extend to other denominations entitled to a share of the Clergy Reserve Fund the same advantages, should they so desire."

Although this boon has not been accorded, and the sales still continue, yet it is satisfactory to state, that, in consequence of this and similar remonstrances, a much improved and more economical system of management has been introduced, for which the Church is indebted mainly to the Bishop and the eminent laymen who take the lead in the affairs of the Diocesan Church Society.

In 1844, the annual proceeds amounted, for the first time, to more than 7,700*l.*, the sum guaranteed to certain Clergymen during their lives or incumbencies; and from that time, therefore, the distribution of the fund fell under the management of the Society for the Propagation of the Gospel; and, little as the amount is, compared with the needs of the diocese, it is hoped that by a careful application of the fund in such a way as may be best suited to elicit local contributions, the strength

and efficacy of the Church in the colony will be materially augmented.

Before quitting the subject of endowments, it should be mentioned that Governor Sir John Colborne, with the advice of his Council, erected in January 1836, fifty-seven rectories, assigning to each a glebe of four hundred acres. The chief value of such endowment must, of course, be prospective—when the land, which at present produces little more than fire-wood, shall have been brought into cultivation; but thanks are not on this account less due to the Governor, who, with wise forethought, provided this future endowment for the Church. Unhappily, the precise requirements of the law were only satisfied in respect to forty-four of these rectories; and, through some informality, the remaining thirteen were never legally constituted.¹

EDUCATION.

A general outline of the history of education, and of the educational establishments in the diocese, is all that can be expected in our brief narrative.

¹ See letters of Archdeacon Strachan to the Honourable W. Morris, 1838.

At a very early period after the establishment of the colony, namely, in the year 1789, the settlers, at the head of whom was the Honourable Richard Cartwright, presented a memorial to Lord Dorchester, then Governor General of British North America, stating the deficiency of all means of instruction for their children, and requesting his lordship to establish a school at Kingston, which was at that time the principal town in Upper Canada.

In consequence of this application, Lord Dorchester gave directions to the Surveyors General to set apart eligible portions of land for the endowment of schools in all the new townships; but the lands remained unproductive; and, before any advantage could be derived from them, Canada was divided by the Constitutional Act of 1791 into two distinct provinces. General Simcoe was appointed Governor of Upper Canada, and he seems to have been one who fully recognised the wisdom of governing by moral influences. If the Church—and the Church, in its full and complete organization—was the first thing he demanded; schools were the second. Writing to the Bishop of Quebec, April 30th, 1795, he says :—

“Liberal education seems to me to be indispensably necessary, and the completion of it

by the establishment of an university in the capital of the country, in my apprehension, would be most useful to inculcate just principles, habits, and manners, into the rising generation; to coalesce the different customs of the various descriptions of settlers, emigrants of the old Provinces, or Europe, into one form; in short, from distinct parts and ancient prejudices, to new-form, as it were, and establish one nation, and thereby to strengthen the union with Great Britain, and to preserve a lasting obedience to his Majesty's authority."

Six months later, October 16th, he expresses himself still more emphatically:—

"My views in respect to an university are totally unchanged; they are on a solid basis, and may or may not be complied with, as my superiors shall think proper, but shall certainly appear as my system to the judgment of posterity."¹

Unfortunately, Governor Simcoe remained too short a time in the Province to carry his views into execution; but, in 1797, the legislature agreed upon a memorial to the crown for a grant of land, by the sale of which they hoped to obtain a fund for the erection and endow-

¹ See letters read in the debate on the Clergy Reserves Bill, 1840. Toronto.

ment of a grammar school in each district, and also of a university for the whole Province. To this address a favourable answer was returned: and at the same time, the governor and his council, together with the judges and law officers of the crown, were desired to draw up a report as to the amount of lands which would be required, and the best application of the proceeds.

The commissioners accordingly recommended the establishment of grammar schools at Kingston, Cornwall, Niagara, and Sandwich, the chief towns of the four districts into which the Upper Province was at that time divided; and, as soon as the colony should be advanced enough to require it, of a university also; but it was soon discovered that the whole of the grant, amounting to more than half a million of acres,¹ would barely suffice for the endowment of a single grammar school; and further proceedings were therefore postponed. Meanwhile, as nothing effectual seemed likely to be done by the Government, the principal inhabitants of Kingston, among whom the Honourable Richard Cartwright and the Honourable Robert Hamilton should be specially mentioned, determined upon establishing a superior gram-

¹ Land at this time was sold for about ninepence an acre.

mar school for themselves. Having obtained from the governor a promise that if they could obtain the services of any well-qualified teacher a salary should be settled upon him, they at once set about the necessary inquiries, which issued, as has been already stated, in the appointment of one who was destined to exercise a 'very remarkable influence over the religion and education of the colony;' and to whom, according to the testimony of his distinguished pupil, Chief Justice Robinson, the "Province is more indebted than to any other individual within it for improvement in education in every gradation and department."

The school which Mr. Strachan conducted was for several years the only one of any reputation in the Province, and rapidly increased from a class of pupils to a school of fifty or sixty boys, among whom were those who now fill the most important stations in the colony. It was not, however, till 1807 that any practical measure for the more general encouragement of education was adopted. In that year a law was passed for the establishment of a classical and mathematical school in every district, and the most beneficial results have ensued from this course of teaching.

¹ Supra, p. 108.

In 1822 Sir Peregrine Maitland obtained permission to establish a board for the general superintendence of education throughout the Province, as well as for the management of the university and school lands. But as, while the system of making gratuitous grants of land continued, there was little chance of realizing any considerable sum from the sale of unimproved lots, a proposal for soliciting an exchange of the school lands for Crown Reserves, which, from being more eligibly situated, would secure a much higher price, was approved by the Governor.

Being doubtful, however, whether he had authority to effect such an exchange without the special instruction of the Home Government, Sir Peregrine commissioned Archdeacon Strachan, by whom the plan had been suggested, to go home to negotiate this business, as well as to solicit a charter for the university.

Early in 1826, the Archdeacon proceeded on his mission, and received every encouragement from the Colonial Office. After full deliberation, and frequent conferences between the ecclesiastical and civil authorities, a charter of a very liberal and open character was granted to King's College. Liberal, however, beyond former precedent as was the charter, it was considered too exclusive by the Legislative

Assembly, and Sir John Colborne, who soon afterwards became governor, refused his sanction to the foundation of a university, for which, indeed, he did not consider the colony prepared; he therefore applied himself to the enlargement of the plan of the grammar school at York, which then received the name of Upper Canada College, and as such has obtained a very high reputation. But the Act for the organization of the university was not passed till the government of Sir Francis Head, when the charter, having undergone sundry important alterations, and being relieved of all religious tests, was ultimately adopted in 1837. But though certain preliminary steps were taken, yet the breaking out of the rebellion in that year, and the frequent changes in the government, obstructed the progress of the work. At last, however, on the 23rd of April, 1842, the first stone was laid with every imposing ceremonial by Sir Charles Bagot; and on the 8th of June, 1843, the university of King's College was formally opened in the buildings till recently occupied by the legislature. Its first officers were men of established reputation; the Rev. Dr. McCaul, promoted from the Upper Canada College, vice-president, the Rev. Dr. Beaven, Professor of Divinity, and R. Potter, Esq., (now a Professor of University

College, London), of mathematics ; and in addition to these, there was a full complement of Professors in the departments of chemistry, medicine, and surgery.

Notwithstanding the constant attacks to which the University has been subjected on the part of political and religious opponents, it has continued to increase in public estimation and general usefulness. At the time of the last report, there were upwards of one hundred students receiving their education within its walls.

Besides, however, the university for the whole Province, and the grammar schools for each district, by an Act of 1816 schools for the education of the poorer settlers were established throughout the townships ; and this Act, which was based on a religious principle, continued in useful operation till 1840, when a scheme of joint education, and without reference to religious differences, was substituted ; but there has been as yet hardly time to judge of its fruits. An account of the Diocesan Institution for the Education of Theological Students is reserved for another chapter.

RELIGIOUS SOCIETIES.

It is only justice to the Clergy of Upper Canada to show that, from the midst of their embarrassments, and at a time when they were but few in number, they did what they could by means of organized efforts, to supply, in some measure at least, the wants of the widely scattered members of their communion. Thus, towards the close of the year 1816 they established at Toronto a Bible and Prayer-book Society, for the more especial benefit of the many thousand British settlers who were living in the wilderness beyond the reach of the regular ministrations of the Church.

Again in 1830, the "Society for Converting and Civilizing the Indians of Upper Canada," was founded under the authority of Bishop Stewart, for the purpose described in its title; but very soon afterwards it was enlarged so as to comprise the case of the destitute emigrants from Europe also. The very purpose of this summary would be defeated if we were to enter into a lengthened detail of the labours of this society; but, small as were its funds, it will be admitted that its influence for good could not have been inconsiderable, since it was the means of supporting such zealous and devoted

Missionaries as the Rev. Adam Elliot, Rev. W. F. S. Harper, the Rev. W. M^cMurray, and others.

These associations were formed and supported in the colony ; but great exertions were also made in behalf of Upper Canada at home. And here the chief credit is due to the Rev. W. J. D. Waddilove, for the zeal and liberality with which he originated, and has continued to sustain, the Stewart Missions Fund. By his instrumentality several most devoted and laborious Clergymen have been maintained wholly, or in part, as travelling Missionaries ; and thus the ordinances and sacraments of the Church have been offered to thousands who would otherwise have been deprived of all outward means of grace. It seems due to this zealous and most disinterested supporter of the Church in Canada, to cite the Bishop's high testimony to his great usefulness :—

“The Rev. W. J. D. Waddilove, M.A., of Beacon Grange, Yorkshire, continues, amidst weak health, deep affliction, and many discouragements, with a zeal that no obstacles can quench, to support the Stewart Missions. Mr. Waddilove is a bright example of what great and extensive good one man can do if truly in earnest. He maintains, at this moment, three travelling Missionaries, besides granting

donations of money to build churches and parsonages, and supplying religious books for distribution among our people. To contemplate this aged Clergyman, almost entirely confined to a bed of sickness, multiplying himself, as it were, into three active young men—traversing the wilds of Canada, four thousand miles from his home, to spread the precious truths of the Gospel, and gather strayed sheep into the fold of his beloved Saviour, is one of the most interesting and sublime spectacles which the annals of our Church have ever exhibited. It is not easy for me to express my gratitude to this pious and consistent servant of God, who turns neither to the right nor to the left, but keeps steadily and quietly in the good old paths, and presents the Church through his Missionaries, in all the excellence which adorns her in the father-land.”¹

Full and interesting details of the labours and journeyings of these exemplary men will be found in a little volume called “The Stewart Missions.”² The Missions maintained by the New England Company have been more than once noticed already.

It remains only for us to mention the “Upper

¹ Bishop of Toronto's Charge in 1847, p. 24.

² London, Hatchard, 1838.

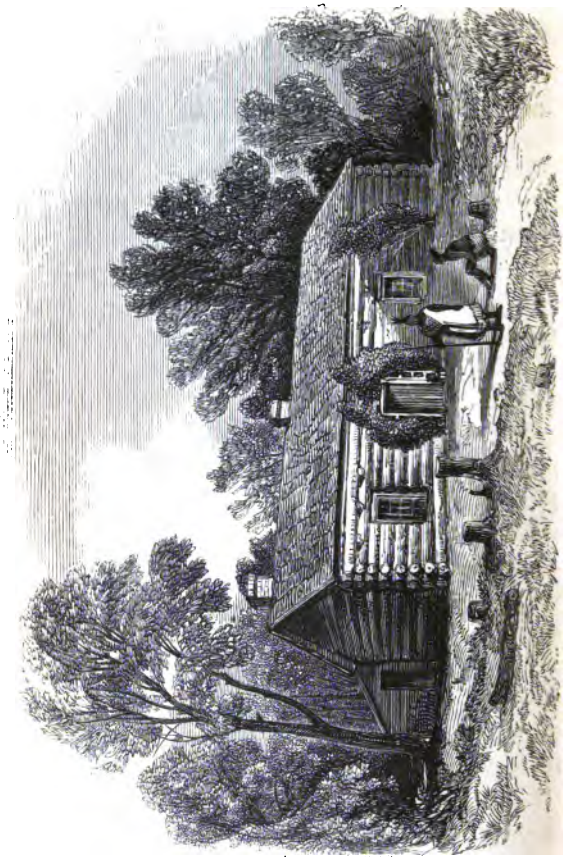
Canada Clergy Society," which, though first projected in 1835, was not formally established till the year 1837, under the sanction of the Bishop of Quebec, who was at that time in England. This society, whose object was limited to the relief of the spiritual necessities of a single colony, was instituted not long after the time, when, by a diminution of the Parliamentary grant, the Clergy and Church of Canada had been placed in a condition of great embarrassment. For it so happened that this withdrawal of public money occurred at a period when the yearly emigration from this country was rapidly increasing, and some additional effort was considered necessary to avert the inevitable consequence of leaving large bodies of new settlers without the means of education or public worship.

A considerable stimulus was given to the first efforts of the new society by the striking details of spiritual destitution prevailing through vast districts of Upper Canada, which were furnished by the Rev. Messrs. Bettridge and Cronyn, who had been deputed by the Bishop of Montreal and the Canadian Clergy to lay such information before the British public.

The "Upper Canada Clergy Society," during the brief period of its separate existence, had

the merit of selecting and supporting a few eminently useful Clergymen ; as, for example, among others, the Rev. F. L. Osler, the Rev. F. A. O'Meara, and the Rev. B. C. Hill ; but its managers, being convinced of the inexpediency of maintaining an independent agency, proposed a junction with the Society for the Propagation of the Gospel, which junction was happily effected in the year 1840 ; and since that time the younger society has carried on its operations under the name of a " Committee " of the elder.





ORIGINAL MISSION HOUSE AT TUSCARORA.
(From Dr. Beaven's "Recreations.")

CHAPTER IX.

**BISHOP'S CHARGE IN 1844—PROGRESS OF THE CHURCH IN THE
DIOCESE—INDIAN MISSIONS—WANT OF CLERGY—ESTABLISH-
MENT OF A THEOLOGICAL SEMINARY—CHURCH SOCIETY—
LOCAL CONTRIBUTIONS—ROADS, AND TRAVELLING IN CANADA—
RESULTS OF VISITATION IN 1843 AND 1846.**

IN the commencement of our brief history, we were obliged to trace the first movements of the Church in a few separate Missions ; but the establishment of the Episcopate, and the visitations of the Bishop, enables us now to take a more comprehensive view of the progress of religion in the colony. The following summary, taken from the Charge which his Lordship delivered on occasion of his second visitation at Toronto, June 6th, 1844, will be read with interest, as showing both what has been done, and how much more remains undone :—

“In October 1839, when I returned from England to take charge of this diocese, the number of the Clergy was seventy-one; they have since increased to 103. Many changes and casualties have, in the mean time, taken

place. Some have removed to employ themselves in other portions of the Lord's vineyard ; and a few have been called to give an account of their stewardship, and, it is hoped, to receive a blessed reward.

"In my first progress through the dioceses in 1840, the number confirmed was 1,790. During my second, this number was more than doubled, the aggregate being 3,901 ; and had I been able to reach six or seven places which I hope to visit during this summer, my confirmations would have somewhat exceeded four thousand.

"This increase, my reverend brethren, is very encouraging, as it manifests your zeal and devotion to your arduous duties, while it leads me to hope that, if it please God to spare me to make a third Visitation round the diocese, the increase will still be greater."

The remarks which follow are of a less pleasing character.

"But while I saw much to call forth our thanksgivings to Almighty God in passing through the Province, from beholding the vigorous progress of the Church wherever she found an opening, the congregations that were forming in all directions, and the churches, of a simple and cheap structure, that were rising in every district,—there is another aspect which

the diocese presents of a far different character, and in which it exhibits, I must in sorrow confess, a melancholy picture.

“In this view, the map of the Diocese of Toronto, notwithstanding what has been done, presents an appalling degree of spiritual destitution. . . . Large portions of the country remain entirely without Gospel privileges, and have never seen the face of a single Clergyman. Some again are visited occasionally by a travelling Missionary, or the nearest resident Clergyman ; but such visits are from necessity very rare, and at long intervals. Even in the more early settlements, the Clergy reside at a great distance from one another, and a large addition to their number is required to afford anything like the regular ministrations of the Church in the neighbourhoods which are the most favoured. We daily meet with settlers who tell us, in deep sorrow, that they have never heard divine service since they came to the country ; or if it chance that a travelling Missionary makes his appearance, he is a stranger whom they may never see again, and whom they cannot send for in the hour of misfortune, or of death. In fine, nothing happens for months, nay for years, in many of our townships, to remind the inhabitants of the existence of the Church of God.

“Moreover, our people are so dispersed over the whole face of the colony, that, where there is no town, or where the population is not dense, it is very difficult to collect a tolerable congregation; the individuals have so far to come, and the roads are generally so bad.

“Instead of a small, compact parish, our Missionaries, with a very few exceptions, have a number of separate stations many miles asunder, and some of them several townships, each of which, if full of people, would make fifteen or twenty English parishes.”

From the same Charge we derive the gratifying intelligence that the Missions to the native Indians are, upon the whole, in a prosperous state. The Bishop says:—

“The Six Nation Indians on the Grand River, and in the Bay of Quinté, continue to make good progress under the careful and unwearied teaching of their three diligent and pious Missionaries. At Muncey Town, on the River Thames, the Indians are much improved under the judicious and able management of the Rev. Richard Flood, who, notwithstanding his Mission at Delaware, continues to devote to them a large portion of his time. * * *

“With what I saw of the Indians on the River Sable, I was much pleased. I found them very industrious and intelligent, and

cultivating a tract of land which they had purchased from the Canada Company, and with so much success as amply to supply their simple wants. * * *

“There is not within the diocese a more interesting Indian settlement than that of the Sable. The chiefs and people exhibit so much good sense, and such a desire for religious instruction, and at the same time are so humble and sober in their expectations, and so grateful, that it is a pleasure to have communication with them, and to show them favour.

“The Church Mission on the Manetouah-neng Island is in a prosperous state; and were it made the interest of the Indian families scattered along the shores of Lakes Huron and Superior to congregate and settle there, and were the church, so long promised, built, it would be productive of the most salutary effects. Already the Indians have acquired more correct ideas concerning marriage,—a strong desire to have their children educated like the whites,—a disposition to raise the condition of their women, to abjure idolatry, their prophets, and the medicine-bag,—and a growing sense of the sinfulness of murder, drunkenness, implacable enmity, and revenge.

“The Indians are all anxious to have their children educated, and are not unwilling to

leave them in the Missionary settlement, if they can be supported, while they themselves are absent on their hunting expeditions. These children are found as apt to learn as those of the whites, and acquire the common branches of instruction and expertness in the mechanical arts with equal facility. There is an excellent school of industry for boys at the Mohawk village on the Grand River. The boys are taught useful trades, and the girls knitting, and sewing, and household work. At the same time, their religious education is carefully followed up. They are found to be docile and quick of apprehension, and very soon become clean and tidy in their persons. Here again is a great advance, if diligently improved, towards the conversion of the Indians. The Church can reach the parents through the children; and even should she be less successful with the adults, she can gradually get possession of the rising generation, and in half an age the tribe becomes Christian."

The Indians on the River Sable were exceedingly anxious to have a Clergyman settled among them, but the Bishop had no one to send; and it must be obvious from the foregoing accounts that many other settlements had a stronger claim. Indeed, the Bishop had no sooner taken charge of his diocese than he

saw that the want of a due supply of Clergymen was the master want of all which stood in the way of his schemes of Church extension. He saw, too, that a competent number of Clergy could never be obtained without some provision for the education of theological students within the diocese. A seminary, therefore, for the training and education of candidates for holy orders was opened in the year 1842 at Coburg, under the able and judicious superintendence of Dr. Bethune, now Archdeacon of York. Ten exhibitions of the annual value of £40 are granted by the Society for the Propagation of the Gospel, and four by the Diocesan Church Society. The course of study, which extends over three years, comprises the evidences of religion, Biblical criticism, exposition of the Thirty-nine Articles of religion, the liturgy of the Church of England, Church government, Ecclesiastical history, and the Greek and Latin Fathers. Besides the above course, the students are exercised in the composition and delivery of sermons ; and, with a view to afford some practical preparation for their future duties, they are all employed as Sunday-school teachers, are required to visit the prisoners at the gaol at certain times, and to read prayers and a sermon at stations where the ministration of Clergymen cannot be obtained. To show the

practical value of such an institution, it is enough to say that, up to July 1846, twenty students had been admitted to holy orders; and the last Report, December 1st, 1847, states that seventeen were at that time pursuing their studies in the College.

But the very object for which the institution had been opened would have been defeated had not means been found to support, when ordained, the additional number of Missionaries who had there been prepared for holy orders. To provide a fund, therefore, for this and other kindred purposes, none of which had been fully met by existing associations, the Church Society of the Diocese of Toronto was founded on the 28th of April, 1842, and was afterwards incorporated by the Statute of Canada, 7 Vic. cap. 68, when its principal objects were declared to be the support of Missionaries, with a pension to them when incapacitated by age or infirmity, a provision for their widows and orphans, the education of the poor, assistance to theological students, the circulation of the Bible and Book of Common Prayer, the erection and endowments of churches, the erection and maintenance of parsonage-houses, and the setting apart of burial-grounds and churchyards. By Art. 19 of the Constitution, it is provided, "that four sermons be preached annually in

the several churches, chapels, and stations of the diocese, in aid of the funds of the Society, at such times as the Bishop shall appoint."

The Bishop of Toronto, who first suggested the formation of the Society, in his primary charge, 1841, thus refers to it in the charge delivered to his Clergy on the sixth of June, 1844:—

"Among the events interesting to the diocese which have occurred since we last met, the establishment of the Church Society on the 28th of April, 1842, is the most prominent. It is a day ever to be held in remembrance by us, and, I trust, by our posterity through many generations, as a signal epoch in the history of this branch of the Catholic Church. This Institution has not only spread its branches through all the districts of the diocese, but it has already been established in most of our parishes, and will in a very short time embrace them all. It gives unity of action to the operations of the Church; it unfolds and concentrates her resources; and, by bringing the Clergy and laity more together, to promote objects in which they cordially agree, it promises the most happy results. It opens a field of action for the best and holiest energies of our people, and, by their wise and judicious combination, warrants us in expecting the greatest benefits in the extension and better

support of the Church. The time had indeed come when something was expected from the Church of the Colony. From recent accounts we had learned that the great Societies were, from various causes, unable to extend their assistance; and as their fostering care had been so long continued, a hope, by no means unreasonable, had arisen that we would now endeavour to do something for ourselves. This became to us an additional motive to consider what was possible for us to do within the diocese, not to supersede, but to give supplementary assistance to, what the Government and different institutions were doing in its behalf. Not that our people had failed at any time to manifest their deep reverence for the Church of their fathers, and to give every assistance in their power; but till lately they were so poor, so few in number, and struggling in the midst of the vast forest in single families, that it was impossible to combine their efforts so as to produce any considerable result. Things have, at length, assumed a more favourable appearance: our towns are growing populous, our settlements becoming extensive, and our farmers in many districts getting more than comfortable; the time, therefore, had come when an attempt should be made to enlist every individual member of the Church, however small his ability, into our body:—

hence the origin of the 'Church Society.' It presents a machinery which associates every member of the Church throughout the diocese, and gives a value and importance not only to the smallest congregation, but to every individual of which it is composed. It makes known the wants and capabilities of every locality; and, coming home to every family, it calls forth their sympathies and affections in favour of the Gospel. It brings neighbour to reason with neighbour on subjects of religion, and places forcibly before them as immortal beings, an obligation which becomes irresistible when duly and earnestly weighed, of doing all they can to extend to the whole population of the Province that knowledge of salvation which is our most precious treasure."¹

The success of the Church Society has justified the wisdom and forethought by which it was planned. During the first year of its existence, upwards of 10,000 acres of land were given to it for the purposes of Church Endowment; and the income in money subscriptions has been as follows:—

1844	£1,800
1845	2,735
1846	3,004
1847	2,777

¹ See Appendix C.

These contributions, it must be borne in mind, are independent of what is raised by the branch associations for the special benefit of their several districts ; and that such contributions are by no means inconsiderable, is proved by the fact that since the year 1839, seventy-eight churches have been built, and several are now building, while many others have been repaired and enlarged. "Our people," says the Bishop in the charge delivered in June 1847, "are everywhere more sensible of the duty of giving of their substance towards the permanent support of religion ;" and his Lordship intimates that a plan is in contemplation for securing to the church in each township a few acres of land, which, though of little present value, may hereafter become a competent endowment for three or four Clergymen, in each of those divisions. Even at present, it appears by the last advices, Dec. 1, 1847, eight travelling Missionaries are maintained from local resources, while funds have been raised for the maintenance of nearly as many more, as soon as duly qualified candidates are found. This will be gratifying intelligence to every true friend of the Colonial Church, which can only then be considered to be firmly rooted, when it is independent of extraneous support.

The following instances of liberality and self-

denial, specially recorded by the Bishop, will serve to show what might be effected if ever such a spirit became general; and they may perhaps tend to provoke others to similar good works :—

“The congregation of the township of Dunwich is composed of a few families, which are entirely rural in their manners and habits, and manifest the strongest attachment to the Church; of their zeal in her favour they have given many proofs. Though few in number, they have erected a neat church on a plot of ten acres of land, without any assistance from other quarters. One individual, a farmer, gave eighty pounds towards its erection, another sixty pounds; while the land, and also a set of excellent books for the desk, were the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. They have lately built a commodious parsonage-house, and have added to their church a handsome steeple, furnished with a large bell; and all this has been done quietly, and without any bustle or apparent effort, as if they were matters of course. Is it not from this example evident that there needs only the same spirit to do the same in every populous neighbourhood throughout the Diocese?

“The church in the township of West-

minster we owe to the vigorous and unwearied labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a purchase had been made on her behalf, she found it unprovided with religious ordinances. Her first step was to appropriate ten acres of her farm for the site of a church, churchyard, and parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbour's efforts, and she has now the satisfaction of beholding her exertions crowned with success, in a very commodious church with a respectable congregation. A few such persons in each district, and their waste places would soon rejoice and blossom.

“In the township of Malahide we have signal proof of what may be done by a single person, whose heart is in the work. Mr. Johnson has a large family, and is not a wealthy farmer, nevertheless he resolved upon building a church on his own farm. The church is almost completed, as he is determined to finish it without any assistance. This, he says, he had on his mind when he first came into the woods and settled on his land, and was an invigorating source of encouragement which never left him; and to this he attributes his continual health, and gradual progress towards indepen-

dence. It was, he remarked, a great undertaking for a poor man, but he and his family have done most of the work with their own hands; and he thinks he is in better circumstances than he would have been had he made no such attempt. This shows how much good a man may do, even in situations by no means promising, when sincerely disposed and heartily labouring for the honour and service of God. A very few such men could establish and endow a parish, and not feel it a burden, but a blessing, as Mr. Johnson now does."

Nothing can more strikingly exhibit the rapid progress of settlement in Western Canada, than a comparison of the Bishop's visitation journals. But before referring to his last Episcopal tour, it may be as well to describe—for the information of those who only know the ease and facility with which such a circuit is made in this country—the labours and privations which a colonial Bishop is compelled to undergo in visiting his Clergy. The following is the Bishop's own account of the matter:—

"I found the roads in many places dangerous and almost impracticable. A rough, strong farmer's waggon is the only vehicle that dares attempt them, and even that occasionally breaks down. And to be prepared for such accidents, we carry with us an axe,

a hammer and nails, with ropes, &c. Sometimes we scarcely make a mile per hour, through the fallen trees, roots, and mud-holes which lie in our way. Nor is such travelling cheap; and as for the accommodation, it is painfully unpleasant, and this, notwithstanding the generous hospitality of the Clergy and laity, whenever they have an opportunity. The time consumed is perhaps the thing most to be lamented. We seldom travel further in a day than you may do by railroad in an hour, and more often scarcely half the distance.

"I say nothing of the fatigue of these journeys, the deep mud-holes, the fallen trees to be cut out of the path, the jolting on the log-carriages, exposure for months to a summer Canadian sun, and the autumn rains, &c. &c., because these are all incident to the discharge of duty, and neither a proper subject of dissatisfaction nor complaint."

After this graphic description of the mode and incidents of the journey, the reader will be able to appreciate the amount of zeal and energy required for the thorough visitation of such a diocese as that of Toronto; and the rapid increase in the number of stations to be visited, will suggest to every one the necessity of effecting, as early as possible, a sub-division of the Bishopric.

The Bishop gives the following summary of his visitation :—

“ Since our last meeting in June, 1844, I have visited every Mission in the Diocese. Not having included Woodstock, Blenheim, Wilmot, Stratford, and Zorra, in my former visitation, I held confirmations in them respectively soon after we separated, and found them, and more particularly the first, namely, Woodstock, of great promise. In the summer of 1845 I visited the districts west of Toronto, as far as Manetouahneng Island, Lake Huron, and returned by the way of Owen’s Sound. In the summer of 1846 I travelled through the districts of Niagara, Simcoe, and the Home, and all those east of Toronto. The time occupied, and the continuous and great intensity of the heat in 1846, were rather beyond my strength, and warned me of the necessity of dividing the diocese into three parts, instead of two, an arrangement which becomes the more requisite, from the extraordinary increase of Missions and Stations, at which my visits are desired. During my first visitations in 1840 and 1841, I confirmed at seventy-four stations, scattered over an immense surface; in 1842 and 1843 they had increased to one hundred and two; and in 1845 and 1846, to one hundred and ninety-seven. Hence you perceive

that my stations, during those years, had increased ninety-five. Here it may be proper, however, to remark, that some of these last were rather stations of exploration, such as my journey to Owen's Sound, and other back settlements, that I might make myself better acquainted with the country and inhabitants, and show our travelling Missionaries that I called upon them to undertake no labours which I am not willing to share. Some of the stations, as the country becomes better cleared and opened, and the roads more tolerable, may be joined for confirmations, so as to economize labour; but this can only be done to a very limited extent, although it may be sufficient to prevent so great an increase under this head during the next three years. The number confirmed in the course of my recent visitation was 4,358, which only exceeded the former by 659. This may be considered a less increase than might have been expected from the rapid growth of our population from immigration and natural causes. It is, however, necessary to remember, that the number of grown-up and elderly persons, who came forward during my first confirmation journeys, has greatly diminished, and that the candidates now more generally consist of young persons. In respect to immigrants, many are

confirmed before they leave home ; and where it is otherwise, the mass of them proceed to the newest settlements, and do not for some time come within my range of travelling, extensive as it is ; nor can they be reached with advantage till some kind of roads or paths are made, even by our Clergy, active and laborious as they are."

The subjoined table, showing the results of the visitations in 1843 as compared with those of 1845 and 1846, will exhibit still more clearly the rapid expansion of the Church.

	1843.			1845-6.		
	No of Stations or Parishes	Number Confirmed.	Churches Consecrated.	No. of Stations or Parishes.	Number Confirmed.	Churches Consecrated.
District west of Toronto, includ- ing Lake Huron . }	24	756	2	70	1,212	6
Niagara District .	16	374	2	21	354	3
Home and Simcoe } Districts . . . }	16	460	3	35	773	4
Districts between } Toronto and Kingston . . . }	20	1,053	—	41	907	3
Districts below } Kingston . . . }	26	1,056	2	30	1,112	—
TOTALS . .	102	3,699	9	197	4,358	16

The number of Clergy within the period of the two visitations had risen from 103 to 118, and it would be unjust not to say that they are doing all that they can by zeal and activity to make up for their want of number.

"It is not easy," says the Bishop, "for those who have never been in our back settlements, to judge of the many difficulties which our missionaries have to contend against, and the indefatigable zeal which the greater number exercise. The Rev. Bold Hill, the missionary of York and neighbourhood, has a district of about forty miles on both banks of the river, and has lately, from labouring beyond his strength, had several attacks of fever, and I have found it right to command him to circumscribe his exertions till his health is better."

Again he says: "I do not believe it possible that a more laborious body of Clergy than mine is anywhere to be found."¹ But on this subject it may be better to quote the evidence of a layman and a stranger, who may be supposed to be a less partial witness.

"Within the last few years," says the author of Hochelaga, "especially under the auspices of the present able and excellent Bishop, the prospects of the Church have much improved ;

¹ Report for 1845, p. 45.

the labours of the missionaries have been ceaseless, and they are rewarded with success in their sacred calling, though not by their own worldly advancement. Their lives are hard, toilsome, and full of privation ; often they live with their families in bare and humble dwellings, unable from their poverty to keep up the outward appearances that conduce to worldly consideration, and deprived of the comforts and enjoyments to which their place and education entitle them. Wherever one of these worthy men is established, he is a centre, and acts as a stimulus for improvement, as far as his narrow means allow. The Church, in the influence of its fixed and steadfast principles, is a happy barrier against the wild and turbulent enthusiasm of dissent ; in many instances, various sectarians have joined its fold, to save themselves from their own extravagances.”¹

But how great soever may be the activity and success of the Colonial Clergy, [it is plain that they need a large reinforcement to their present number. Where, then, are the men to be found ? With the pressing demands of the Church at home, it is hardly to be expected that many will go out from this country ; and the Bishop therefore wisely looks for a due supply

¹ Hochelaga, or England in the New World, vol. i. pp. 272, 3.

of candidates (who after being trained at the College, shall be prepared to enter upon this most important office), to the middle classes of society in Canada, the sons of professional men, or of respectable farmers and tradesmen, who, if furnished in other respects with the necessary qualifications, are more likely to contend successfully with the toils and difficulties incident to missionary life in that diocese, and to be content with the very frugal provision allowed them.

CHAPTER X.

CONCLUDING OBSERVATIONS—DRAWBACKS TO A COLONY—NATURAL FEELINGS OF AN EMIGRANT—WANT OF A CHURCH—GRADUAL DETERIORATION—LOYALTY OF CHURCHMEN—DISTRICTS UNPROVIDED WITH CLERGY—RAPID INCREASE OF POPULATION—VALUE OF PRESENT OPPORTUNITIES.

CANADA offers, it must be acknowledged, at the present time a most interesting subject of contemplation both to the political philosopher and the churchman. But limiting ourselves for the moment to the Western division of the province, what is the picture which there presents itself? We see a country of vast extent, remarkable for the richness of its soil, and other natural advantages, as, for instance, its magnificent lakes and rivers—a country which was little better than a dense forest seventy years ago, but which now contains a population of 600,000 of our own race. This population, which is increasing with wonderful rapidity from natural causes, receives an accession of many thousand emigrants every year.¹ In the course of half

¹ Appendix D.

a century more, Canada will have become an important and powerful nation. But this rapid growth, and the unsystematic character of modern colonization, are unfavourable to the establishment of those social, educational, and religious institutions which are necessary to the well-being of the people.

There are, to begin with, no Churches, Schools, or Endowments of any kind. These wants, which may be lightly regarded in prospect, and lightly treated in the excitement of the first settling, soon come to be looked upon as serious practical evils, for which a remedy must at any sacrifice be found; and here we cannot do better than to borrow the graphic language of Sir F. Head, to explain the natural course of the Emigrant's feelings. He says:—

“ For a short time, on their arrival at their various locations, they fancy, or rather they really and truly feel, more or less strongly, that there is something very fine in the theory of having apparently got rid of all the musty materials of ‘ Church and State,’ and, revelling in this sentiment, they for a short time enjoy the novel luxury of being able to dress as they like, do as they like, go where they like. They appreciate the happiness of living in a land in which the old country's servile custom of touching the hat does not exist, in which every

carter and waggoner rides instead of walks, and in which there are no purse-proud millionnaires, no dukes, duchesses, lords, ladies, parsons, parish officers, beadles, poor-law commissioners, or paupers ; no tithes and no taxes. But after the mind has continued for a sufficient time in this state of pleasing fermentation, the feelings I have just described begin gradually to subside One of the first wants, like a flower in the wilderness, that springs up in the mind of a backwoodsman, is to attend occasionally a place of worship . . . As soon as this want has taken firm root in the heart, it soon produces its natural fruit. The Emigrants meet, consult, arrange with each other, subscribe according to their means a few dollars, a few pounds, or a few hundred pounds, (one of the most powerful axe-men in Upper Canada expended on this object upwards of a thousand pounds ;) the simple edifice rapidly grows up—is roofed in—is furnished with benches, until at last, on some bright sabbath-day, a small bell, fixed within a little turret on its summit, is heard slowly tolling in the forest. From various directions sleighs and waggons, each laden with at least one man, a woman or two, and some little children, are seen converging towards it ; and it would be impossible to describe the overwhelming feelings of the various

members of the Congregation of both sexes and of all ages, when their selected and respected minister, clad in a decent white surplice, for the first time opens his lips, to pronounce to them those well-known words which declare, that ‘when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.’ The thunder and the hurricane have now lost all their terrors, the sunshine has suddenly become a source of legitimate enjoyment, the rude log-hut an abode of happiness and contentment; and thus the Emigrant more and more appreciates the blessing which is rewarding him for having erected in the wilderness his own Established Church.”¹

Most true it is, that every thing has to be provided by the first settlers—who for the most part are of the humbler class—for *themselves*; and such being the case, it is obvious that those who leave this country to live in the newly surveyed townships of Canada, must forfeit many advantages, and that their families as they grow up are in danger of a gradual deterioration. That this process is actually in operation, may be seen from the following remarks of a very intelligent traveller.

¹ Sir Francis B. Head’s “Emigrant.” Ch. ii.

“ There is much to lament in the religious condition of most of the rural districts, as must always be the case where the population is much scattered, and allowed to outgrow the supply of ecclesiastical ministration. From never having the subject forced upon them, they begin to forget it, gradually neglect the observance of the Lord’s Day, or else employ it as a day simply of bodily relaxation and amusement, omit to have their children baptized, and end by living as though they had no religion at all. No one conversant with the state of newly settled countries can fail to recognise the truth of Dr. Chalmers’s well-known proposition, ‘ that in the matter of religious instruction, the demand is in an inverse ratio to the necessity of supply ; ’ so that even granting the monstrous assumption implied in the arguments of those who maintain that the matter may be left to the ordinary operation of economic laws (the assumption, namely, that the *amount* of religion is the only thing to be considered, and that the quality signifies nothing); granting even this, I boldly maintain, that if the State so leaves it, the thinly-peopled districts will remain totally and contentedly destitute, and subside into unconscious, perhaps, but practical *atheism*. Even in Canada, where the Government, and above all, the Society for the Propagation of

the Gospel, have done much, there is great danger of this result taking place in many districts ; but in the " States " it is infinitely worse ; and I cannot help referring the unpunished outrages, the Lynch-legislation, the lawlessness, in short, of which these are symptoms, which have given an infamous distinction to so many of the border states, and from which our colonies have happily been free hitherto, more to the want of religious ministration than to the weakness of the executive, the prevalence of slavery, or any of the other causes to which the admitted evil has been attributed. Even in a political point of view, that government is wrong which does not endeavour to connect the colonies with the parent state by the strong tie of a common faith. This was clearly shown in the late rebellion in Canada, as well as in the revolutionary war ; for it is an undoubted fact, that in both cases all the members of the Church, almost without exception, remained loyal. But the great, the all-important question is, whether a government, to which the care of its people has been entrusted, and which is responsible for their welfare in its largest sense, is justified before God if it leave a population, breeding and spreading on all sides, to the chance that their fancies and cravings will supply a sufficient

amount of orthodox religious instruction and ordinances,—in short, if it suffers them to become, at hap-hazard, Churchmen, Dissenters, or Infidels.”¹

It is no part of our business, in a book like the present, to draw out the political consequences of religious neglect, but it can hardly be doubted that loyalty to the crown, and respect for the laws, are best promoted by a Church so conditioned as to be able to meet the wants of the population. This truth is well illustrated by the author of “Hochelaga.” He says :—

“ In the various political troubles which have arisen at different times in England and in her Colonies, there was one quality in which the members of the Church were always conspicuous—that of loyalty. Wherever they are found, they are, as it were, a garrison against sedition and rebellion. Every holy spire that rises among the dark pine woods of Canada, stands over a stronghold for the British crown ; and every minister who labours in his remote and ill-rewarded calling, is a faithful and zealous subject. The feelings and interests of loyalty are vitally interwoven with the system of the Church.”²

¹ Godley's Letters from America, vol. i. p. 174. ² Vol. i. p. 272.

Notwithstanding, however, the nation's admitted interest in maintaining the closest connexion with her colonies, no national provision is made for the religious instruction of the emigrant's children. All is left to the uncertainties of the "voluntary system." Perhaps, in our present state of religious division, it could not be otherwise. The Englishman, as soon as he steps aboard the ship which is to carry him to what is, after all, only a more distant province of Great Britain, leaves behind him all the spiritual advantages which belong by right of inheritance to the poor of this country. On his arrival in the colony he naturally goes into the remoter back settlements, where land is cheapest; but no sooner has he purchased his farm, and built his log house, than he finds that there is no church or school nearer, perhaps, than ten or twenty miles, across a country without roads or means of conveyance. That this must be the case with hundreds of British families, it only requires a general knowledge of the great extent of the country, the scattered character of the population, and the small number of Clergymen and schoolmasters, to perceive. Such is the lamentable state of things which the Bishop of Toronto has for years represented in almost every letter to the Society. The following extract from his

lordship's despatch of March 23, 1847, will give some notion of the spiritual wants of his diocese:—

“ The Diocese is supposed now to contain 600,000 inhabitants, of whom it is believed that one-third at least, or 200,000, scattered, indeed, through all the townships, belong, or are favourable, to the Church ; and we are losing many of them, because we cannot extend our ministrations. * * *

“ There are two districts—Victoria, containing twelve townships, and Ottawa, containing ten, with only one Clergyman in each. The Wellington district is still worse, for it contains twenty-seven townships, and has only one resident Minister, and one travelling Missionary. In the Huron district there are only three Clergymen for twenty-one townships. In short, out of three hundred and fifty organized townships, into which the province is at present divided, there are two hundred and thirty-seven, or more than two-thirds of the whole diocese, with no resident Clergyman, while it is computed that a Clergyman might find ample employment in each, and in many of them the services of three or four are required.”

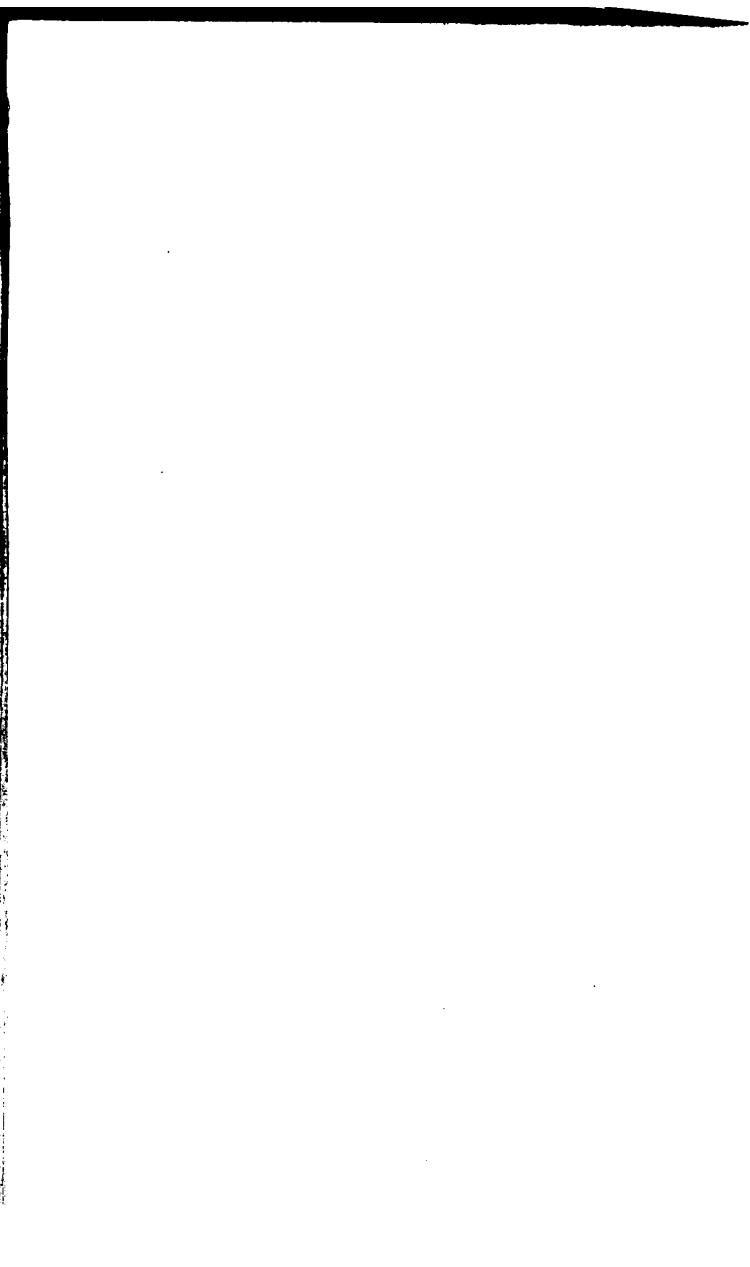
It would be impossible to put forward stronger reasons for increased efforts to remedy so great and growing an evil. Canada is springing up

with a giant's growth. Its resources are almost inexhaustible: for "the portion of cleared land compared with that which remains uncleared, is said scarcely to exceed that which the seams of a coat bear to the whole garment."¹ In less than a century its population will probably exceed that of Great Britain to-day. The spiritual help and succour, therefore, that we may be enabled to render now, will be rendered not merely to the present settlers, but through them to future generations; insomuch that the moral and religious character of that great people of our own race and language, which shall hereafter occupy the magnificent country to the north of the St. Lawrence, may, perhaps, in no small degree, be determined by the amount of zeal and liberality displayed, by the Churchmen of the present day, in furnishing the young colony with the means of public worship and religious education. If the opportunity be not lost, a moral impression may be made which no time shall efface; and in this view of the case it is impossible to overstate the importance of our Colonial Missions. The Society for the Propagation of the Gospel has, as is well known, been the main organ of the Church in this department of her duty; and its exertions have

¹ "The Emigrant." By Sir F. Head. Chap. i.

been gratefully acknowledged by the Bishop and Clergy at each of their successive Synodical meetings.¹ Instead, however, of finding, in these testimonies of gratitude, any cause for self-gratulation, the Society has, in the evidence afforded by the Bishop, of unprovided districts, and a neglected population, a fearful warning of how much remains undone, and a stimulus to use increased efforts for the supply of the deficiency.

¹ Appendix E.



APPENDIX.

APPENDIX A.

Page 165.

"COLONEL TALBOT has been in Canada now about forty years, and during the whole of that time has hardly left the log-house which he originally built, and which he still lives in. He obtained a grant of about 50,000 acres of wild land for himself from Government, upon condition of settling a certain extent of country with old-world emigrants: this he has done, but of his own property he has never sold an acre, though it is now very valuable, being situated on the northern bank of Lake Erie, in the heart of the most rapidly advancing district of the province, and uniting all sorts of natural advantages. I am told it would sell for upwards of £100,000 in the market. About 700 acres only are cleared, and these Colonel Talbot keeps in his own hands, employing (which is rare here) a considerable number of labourers; the rest of his estate, of course, yields him no return whatever in its present condition. I must say that, strong as is my propensity for Canada, and great as are the charms for my imagination of a country where there is "plenty of room," I cannot conceive reconciling myself to such a complete isolation as this—100 miles is rather too great a distance from one's nearest neighbour."—*Letters from America, by John Robert Godley, Esq.* Vol. i. p. 190. (Murray, 1844.)

APPENDIX B.

Page 167.

WITHIN two miles of Brantford (which is called after Brandt the Indian chief) is a village which may be termed the head-quarters of the Mohawk tribe of Indians. They lost their possessions in the States by adhering to Great Britain in the revolutionary war, and received in compensation a settlement here of 160,000 acres: since that time they have decreased considerably, and now consist of not more than 2,200 souls. I went over to the Indian village on Sunday morning, and attended Divine service in their church; it was performed according to the forms of the English Church, but in the Mohawk language, with the exception of the sermon, which the Clergyman delivered in English, and which was translated with wonderful fluency, sentence after sentence, by an Indian interpreter who stood beside him. It was good, practical, and well adapted to the audience, who listened with the most unfailing attention, though the plan of proceeding made it necessarily very long: the Indian language, too, is far more prolix than ours, at least the sentences, as translated, were at least three times as long as in the original delivery: the singing was particularly good in point of time and harmony, but the airs were somewhat monotonous. Two children were baptized during the service, one of them ensconced in a bark cradle, which fitted it accurately, and was attached in a curious manner to a board, so as to be carried easily upon the mother's back. There were about 120 Indians present: the men, with one or two exceptions, dressed like Europeans, but the women were in their native costume, which is rather becoming: it con-

sists of a calico or linen tunic, reaching to the knee, below which appears a petticoat of blue cloth, generally embroidered with red and white bead-work; the legs are covered with a kind of buskin of blue cloth, and the feet with moccasins; over all is a large robe or mantle, of blue cloth also, thrown loosely round the shoulders; completing a dress which, at this time of year, must be dreadfully hot and heavy: the head is without any other covering except very thick black shining hair. Those of the men who have not adopted the European costume wear, instead of trowsers, a tunic and leggings which reach half way up the thigh.

I had some conversation with the clergyman after service: he is employed by the "New England Society," has been for a long time among the Indians, and knows them well: he has a better opinion of them, and of their capacity for acquiring domestic and industrious habits, than most white men to whom I have spoken upon the subject have expressed. The Society support a school in the village, where about forty children are boarded, educated, and instructed in trades; and they learn, Mr. N. says, as fast as Europeans: as yet, however, they are not fit to be trusted in making bargains with the whites, nor can they at all compete in matters of business with them: much of their original grant has been trafficked away to settlers, at prices wholly inadequate; and though such transactions are altogether illegal, they have been overlooked so long that it is now impossible to annul them. A superintendent lives close to the village, who is paid by Government for the express purpose of protecting the Indian interests and managing their affairs; yet encroachments upon their rights are still perpetually made, which, however advantageous they may appear to a political economist, are neither reconcileable with equity, nor with the real wishes and intentions of Government. Mr. N. is by no means without hopes that in a generation or two these Indians

may become quite civilized : they are giving up their wandering habits, and settling rapidly upon farms throughout their territory ; and in consequence, probably, of this change in their mode of life, the decrease in their numbers, which threatened a complete extinction of the tribe, has ceased of late years : if it turn out as he expects, this will form the sole exception to the general law which affects their people. They are very much attached (as well they may be) to the British government ; and, in 1837, turned out under their chiefs, to the number of 500, and offered their services to it : they wished to attack Navy Island in their canoes, but those who were in command thought the enterprise too hazardous. The chiefs (whose office is, as among the ancient Gothic nations, partly hereditary and partly elective, *i.e.* ordinarily transmitted from father to son, but liable to be transferred in cases of incapacity) have still a good deal of authority among them, but, as it is of course not recognised by the law, they are gradually losing it ; in fact, the race is assimilating itself here far more than anywhere else to the habits and manners of the surrounding Europeans, while at the same time there is perhaps hardly any settlement where the red blood is preserved with less mixture, owing, of course, to their superior morality. Mr. N. tells me there are about eighty communicants, and that as many of them appear to be sincerely under the influence of religion as could be expected out of a similar number of whites. He is strict in his discipline, excluding from the Lord's table all who have been guilty of intemperance, or any other open sin, till they have confessed their guilt, and shown satisfactory signs of amendment."—*Letters from America*, vol. i. pp. 161—164

APPENDIX C.

Page 203.

It may be worth while to insert in this place the reflections of an intelligent traveller, who was in Canada at the time when the Church Society was projected. After reciting the principal objects of the Society, which comprise nothing else than an adequate provision for the Church,—a provision, too, increasing with the increase of the Church,—Mr. Godley says;—

“ It is impossible to overrate the importance of the object aimed at by these good men; in the issue of their labours is involved the only chance of preserving the province permanently to Great Britain, and also, speaking humanly, the question whether Canada is to be virtually a Catholic country or not. The Church now comprises about 100,000 members;’ and, contrary to Lord Durham’s anticipation, has latterly increased considerably in proportion to the population. With an efficient church machinery, I have no doubt that the number may be at once nearly doubled; for much the larger proportion of those who have wandered from her fold, did so because they had no shepherd—and who can blame them? They found themselves in want of spiritual food or ministration, and they naturally betook themselves to the nearest source, whatever it might be, from which they imagined their wants could be supplied: but they are still reclaimable; and if the leading members of the Church at Toronto be enabled to carry out their scheme, I have no doubt that they will be reclaimed, and those who remain in the communion of the Church confirmed in her doctrine and order.”—*Letters from America*, vol. ii. pp. 14, 15.

(1) This was written in 1842; and was probably even then a low estimate of the number of Churchmen. In 1847, the Bishop computed the members of the Church in Canada West at 200,000.

APPENDIX D.

Page 215.

EMIGRATION TO CANADA.

The following Table is copied from a Parliamentary Paper, dated December 1847, (p. 39) :—

1841	. . . . .	28,280
1842	. . . . .	44,692
1843	. . . . .	21,807
1844	. . . . .	20,245
1845	. . . . .	25,515
1846	. . . . .	33,025
1847	. . . . .	77,000

It may be as well to add here the following official statement of the Colonial Land and Emigration Commissioners, dated November 20, 1847 :—

“ In 1846, which was a year of larger emigration than any that preceded, it amounted to 129,851 persons. But in the first three quarters of the present year, the emigration has extended to no less than 240,732 persons, almost the whole of them consisting of Irish emigrants to North America (including, of course, the United States).”—*Ibid.* p. 32.

This may, perhaps, be as convenient a place as any for recording the measures taken by the Society for securing an early introduction of the emigrant members of our Church to their future spiritual advisers. The Bishop of Toronto having remarked how easily settlers, on their first arrival, were drawn aside to join the first religious teacher

who presented himself, in consequence of their having no means of becoming acquainted with their lawful pastors, drew the attention of his own Clergy, as well as of the Clergy of this country, to the subject, in the following passage of a Charge delivered in the year 1844:—

“It may be further suggested, that, if with such instruction, the Clergy in the mother country would give to each parishioner, on his or her departure to any colony, a testimonial of membership in the Church, it would add much to the firmness of their profession, as well as to their comfort. It would help to maintain in their hearts an unwavering attachment to their fathers’ Church, and continually remind them that, be their lot cast where it may, they are still within the pale of that loved and hallowed communion. When landed on a distant shore, they would in that case make it their first care to seek out the pastor of that Church of which they are members, and, by an exhibition of those credentials, be sure to engage that pastor’s watchfulness and care. As was the case in the primitive ages of Christianity, go where they would, throughout the bounds of the wide world, they would, wherever a lawfully ordained minister of the Church was to be found, meet a brother and a friend. They would be privileged to kneel everywhere at their Church’s altars; and though the land was a strange one, and its scenes and customs different, and far from those of their young and happier days, they would still experience, in their place of pilgrimage, the Christian sympathy, and therefore the richest comforts, of home.”

The Society for the Propagation of the Gospel at once determined to act upon the suggestion of the Bishop, and accordingly drew up the following form of Letter Commendatory, to be presented by the new settler to the Clergyman of the district in which he should be located:—

may land at any part of this diocese, or come through the United States, and what measures I consider advisable for securing to them, at their first landing, friendly counsel and spiritual advice.

* * * *

“ In my *late* Charge I suggested that all emigrants belonging to our Church should bring certificates from their respective Clergymen, and, on landing at Quebec or Montreal in Lower Canada, or at Kingston, Toronto, or any other place or town of Upper Canada, should call upon the Clergyman, and show their certificates, and he would give them the best advice.

“ This advice or suggestion of mine has been extensively acted upon during the last three years, and has done much good; but it is, at the same time, attended with much trouble,—certainly much more than was foreseen—and even with distress and inconvenience. A large portion of the emigrants arrive entirely destitute, and expect from the Clergyman pecuniary assistance, and to an amount which he is unable to give them. Many are sick, and unable to work; sometimes the father is ill, sometimes the mother, with large families, and their means are completely exhausted; labour is often scarce, and numbers come out who have been brought up to trades or outdoor work, and not always sufficiently strong to undertake it. Others are so little acquainted with labour, that they cannot by labour earn their victuals. Old persons are sent out, even many lame and blind, who are totally incapable of doing anything for themselves, and are a burthen on our people.

“ Our Clergy, under all these circumstances, do all they can, and often at an expense which they can ill afford; for instances of extreme distress at times occur which they cannot overlook. As Toronto is the principal town at which emigrants congregate, I find them a heavy item of expense. The emigrants who come through the United States are equally forlorn, and are treated in the same way.

No emigrant ought to come out here who has not the means of providing for himself and family for one year at least; but this is seldom if ever the case; and consequently the burthen which their poverty brings upon the resident inhabitants, and especially the Clergy, is very heavy."

This may be a convenient place for mentioning that, in the year 1846, the Society for Promoting Christian Knowledge placed the liberal grant of £1,000 at the disposal of the Standing Committee, "for a more systematic supply of books and tracts upon the Society's Catalogues, especially of Bibles and Books of Common Prayer, *to persons emigrating to the colonies and dependencies of the British Empire.*" Applications for a share in the benefit of this grant, should be made by the Clergyman of the parish from which emigrants are proceeding, to the Secretaries of the Society, 67, Lincoln's Inn-fields.

APPENDIX E.

Page 225.

THE address agreed upon by the Bishop and Clergy of the Diocese of Toronto, to the Society for the Propagation of the Gospel, at the Primary Visitation of the Bishop, Sept. 9, 1841, has already been given at p. 152. Two other addresses adopted on similar occasions are here subjoined.

Address from the Bishop and Clergy of the Diocese of Toronto, assembled in Visitation, June 7, 1844.

"To the Society for the Propagation of the Gospel in Foreign Parts.

"We, the Bishop and Clergy of the Diocese of Toronto, in the Province of Canada, have much satisfaction in

availing ourselves of the opportunity afforded by our presence at the Episcopal Visitation at Toronto, to present our united expressions of respect, gratitude, and affection to the Venerable Society for the Propagation of the Gospel in Foreign Parts.

“No circumstance could more forcibly remind us of this duty than the mere fact of the assemblage of seventy-three clergymen on this interesting occasion; for out of the number now gathered together to receive the Episcopal Charge, not fewer than one-half have been, or still are, indebted for their maintenance as missionaries in this colony to the generous and unwearied benevolence of your Society.

“Nor can we advert, without lively expressions of thankfulness, to other instances of your christian sympathy for the wants of this extensive diocese,—in the frequent donations to churches which have been made, and in the liberal provision which you have established for the assistance of Candidates for Holy Orders in the prosecution of their studies.

“The Society have been the honoured instruments, under a gracious Providence, of sowing in these dominions the good seed of the Word; and when we look to the already great and gratifying augmentation of the number of the Clergy, the rapid increase of church-accommodation, and a growing spirit of devotion to those sanctifying principles of ‘the truth as it is in Jesus’ which are inculcated by the National Church, we may from past success anticipate their more wide-spread influence in civil tranquillity and religious concord in all those lands to which the bounty of the Society is directed.

“If your Society, from the vast and widening field of your operations, cannot reasonably be expected to increase to any great extent the means already furnished of propagating the Gospel in this colony, it is encouraging to remember the noble declaration of your determination to

maintain undiminished the supply of labourers who are engaged under the auspices of your Society in every quarter of the world. While the knowledge of this determination must reconcile many an emigrant from the country of his fathers to the privations and trials of this new land, it cheers, too, the missionary in his labours, in the happy conviction that while heartily engaged in gathering in the harvest of his Lord, he will not be arrested in his work by a cessation of the humble provision which enables him to preach the Gospel to those who are often as poor in worldly circumstances as they are destitute of the means of grace.

“The province of Canada, and the British American possessions in general, will, as we believe and trust, continue long to experience the fostering aid of your venerable Society; and after the lapse of ages, we may hope that from the wide-spread and firm establishment of our pure branch of the Catholic Church of Christ, the American continent will be pointed to as a noble monument of the zealous and persevering efforts of a well-directed christian enterprise.

“That this may be the joy and encouragement of the Society for the Propagation of the Gospel, to the end of time, is the hearty prayer of every pastor and of every flock in this growing diocese; and we are well assured that it is equally the devout wish of every member of the Church of England in every colony of the British empire.

“JOHN TORONTO.”

“Cathedral Church, Toronto, 7th June, 1844.”

From the Bishop and Clergy of the same Diocese assembled in Visitation, June 6th, 1847.

“To the Society for the Propagation of the Gospel in Foreign Parts.

“We, the Bishop, Archdeacons, and Clergy of the Diocese of Toronto, in triennial visitation assembled,

cannot separate on this interesting occasion without renewing to your venerable Society the due expression of our grateful remembrance and abiding affection.

“ Amongst our number are many who owe their maintenance as ministers of Christ’s Church in this colony almost exclusively to your bounty; and there are but few of the sacred edifices, in which we are privileged to minister, towards the erection of which aid has not been received from your Society. To your fostering care indeed we would ascribe, under God, much of the prosperity which our diocese now enjoys. In a colony such as Canada, where the great majority of the inhabitants are too poor to procure for themselves the means of grace, the extension of the Church would, humanly speaking, have been a matter almost of impossibility, had we not been favoured with the aid which you have so liberally afforded us.

“ We feel convinced that it must prove highly gratifying to your venerable Society to learn, that as our population increases, and the sources of the colony are augmented, the people are making, we trust, correspondent exertions to extend the ministrations of our holy Church, though we fear the time is yet far distant when our utmost exertions, aided as we hope they will be by the continued liberality of your Society, will be sufficient adequately to relieve the spiritual destitution which still so greatly prevails in this large and important dependency of the British Empire.

“ The emigrants also from the mother country, who annually find their way in great numbers to this colony, are steadily presenting demands upon the exertions of the Church, more extensive than our utmost local exertions can supply; and the combination of what your venerable Society so generously contributes, with the voluntary efforts of Churchmen in this diocese, and the largest revenue that can be anticipated from our share of the Clergy Reserves property, can hardly be expected to suffice

even to meet the more pressing claims for the ministrations of the Church, without affording the hope that it can be fully and effectually planted amongst us.

“ We desire to congratulate your venerable Society on the increase lately made to the Episcopate in various parts of Her Majesty’s dominions, and to the support of which you so munificently contribute. We rejoice that your venerable Society has been so eminently prospered, and it is our earnest prayer that God may continue abundantly to bless your noble and holy exertions to increase the efficiency of our beloved Church, and that your resources may become more and more commensurate with the vast and glorious enterprise you have in hand—the spiritual cultivation of ‘the field of the world.’ ”

APPENDIX F.

LIST OF THE CLERGY.

Bishop.

The Right Rev. JOHN STRACHAN, D.D.

Archdeacons.

Alex. N. Bethune, D.D. York.
George O’Kill Stuart, LL.D. Kingston.

(*R.*—Rector. *M.*—Missionary. *T.M.*—Travelling Missionary.)

Alexander, J. L., *M.* Saltfleet and Binbrook.
Allen, J. A., *M.* Wolf Island.
Anderson, J., *R.* Fort Erie.
Ardagh, S. B., *R.* Barrie and Shanty Bay.
Armour, S., *R.* Cavan.
Armstrong, G. M., *R.* Louth.
Atkinson, A. F., *R.* St. Catherine’s.

Bartlett, P. G., *R.* Murray.
Bartlett, T. H. M. Chaplain to the Forces . . Kingston.

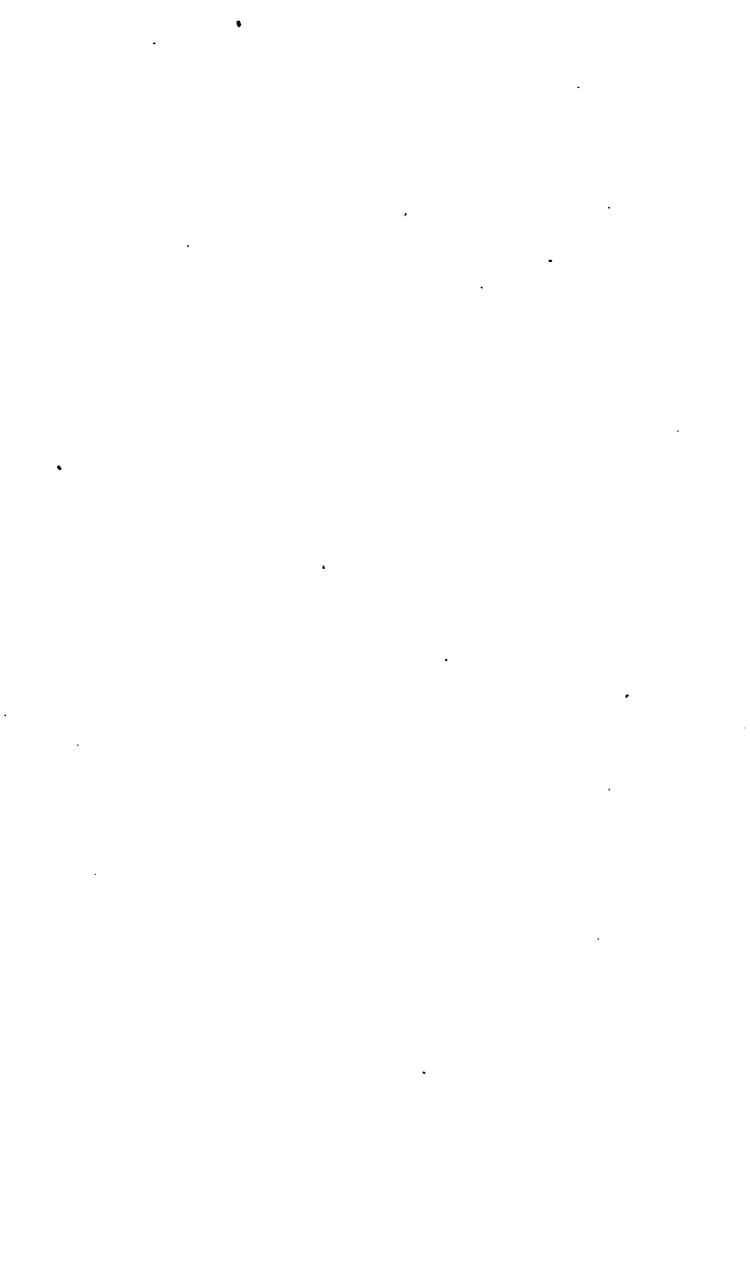
Beaven, J. Professor of Divinity.	<i>King's Coll. Toronto.</i>
Bettridge, W., R.	<i>Woodstock.</i>
Blake, D. E., R.	<i>Thornhill.</i>
Blakey, R., R.	<i>Prescott.</i>
Bleasdel, W., M.	<i>(Not reported.)</i>
Boomer, M., M.	<i>Gall.</i>
Boswell, E. J., R.	<i>Williamsburgh.</i>
Bourn, G., Asa. Min. St. James's Church . . .	<i>Toronto.</i>
Brent, H., T. M.	<i>Toronto.</i>
Brough, C. O., R.	<i>London Township.</i>
Burnham, M., R.	<i>St. Thomas.</i>
Campbell, R. F., R.	<i>Goderich.</i>
Caulfield, A. St. George, M.	<i>Burford.</i>
Cooper, H. C., M.	<i>McGillivray.</i>
Cox, G. R., T. M.	<i>Prince Edward District.</i>
Green, T., R. and Chaplain to the Forces . .	<i>Niagara.</i>
Cronyn, B., R. and Chaplain to the Forces . .	<i>London.</i>
Dade, C.	<i>Oakville.</i>
Darling, W. S., M.	<i>Scarboro.</i>
Deacon, J., R.	<i>Adolphustown.</i>
Denroche, E., R.	<i>Brockville.</i>
Elliott, A., M.	{ <i>Six Nation Indians, Grand River.</i>
Elliott, F. G., M.	
Evans, F., R.	<i>Colchester.</i>
Fauquier, F. D., M.	<i>Simcoe.</i>
Fletcher, J., T. M.	<i>Zorra.</i>
Flood, J., R.	<i>Simcoe.</i>
Flood, R., M.	<i>Richmond.</i>
Fraser, D., T. M.	<i>Delaware.</i>
Garret, R., M.	<i>Wellington District.</i>
Geddes, J. G., R.	<i>Brock.</i>
Gibson, J., M.	<i>Hamilton.</i>
Givins, S., R.	<i>Georgina.</i>
Graham, G., M.	<i>Mohawk and Napanee.</i>
Grasett, H. J., R.	<i>Nasagaweya.</i>
Greene, T., R.	<i>Toronto.</i>
Greig, W. Minister of St. Mark's Church . .	<i>Wellington Square.</i>
Grier, J., M.	<i>Barriefield.</i>
Grout, G. R. F., R.	<i>Belleville.</i>
Gunne, J., M.	<i>Grimsby.</i>
Gunning, W. H., R.	<i>Dawn, &c.</i>
	<i>Lamb's Pond.</i>

Hallen, G., <i>M.</i> and Chaplain to the Forces . . .	<i>Penetanguishine.</i>
Harding, R., <i>M.</i>	<i>Emily.</i>
Harper, W. F. S., <i>R.</i>	<i>Bath.</i>
Harris, M., <i>R.</i>	<i>Perth.</i>
Herschmer, W. M., Chap. to the Lord Bishop, and Assistant Minister	} <i>Kingston.</i>
Hickle, J., <i>M.</i>	
Hill, B. C., <i>M.</i>	} <i>Settlements on the Grand River.</i>
Hill, G. S. J., <i>M.</i>	
Hobson, W. H.	<i>Chinguacousy.</i>
	<i>Chatham.</i>
Ingles, C. L., <i>T.M.</i>	<i>Niagara District.</i>
Jamieson, A.	} <i>Walpole Island, Indian Mission.</i>
Kennedy, T. S., <i>R.</i>	<i>Darlington.</i>
Ker, M., <i>R.</i>	<i>March.</i>
Leeming, R. (Superannuated)	<i>Dundas.</i>
Leeming, W., <i>R.</i>	} <i>Chippawa, Stamford, and Drummondville.</i>
Lundy, F. J., <i>T.M.</i>	<i>Queenston.</i>
Macaulay, W., <i>R.</i>	<i>Pictou.</i>
Mack, F., <i>R.</i> and Chaplain to the Forces . . .	<i>Amherstburgh.</i>
Macgeorge, R. J., <i>M.</i>	<i>Streeleville.</i>
McAlpin, H., <i>R.</i>	<i>Kemptville.</i>
McCaul, J., Vice-President of King's College .	<i>Toronto.</i>
McIntyre, J., <i>M.</i>	<i>Orillia.</i>
McKenzie, J. G. D., Minister of St. Paul's . .	<i>Toronto.</i>
McMurray, W., <i>R.</i>	<i>Ancaster and Dundas.</i>
Magrath, J., <i>R.</i>	<i>Toronto Township.</i>
Mayerhoffer, V. P., <i>R.</i>	<i>Markham.</i>
Maynard, G., Mathematical Master	} <i>Upper Canada College, Toronto.</i>
Mitchell, R., <i>M.</i>	<i>(Not reported.)</i>
Mockridge, J., <i>R.</i>	<i>Warwick.</i>
Morris, E., <i>M.</i>	<i>Merrickville.</i>
Morse, W., <i>M.</i>	<i>Paris.</i>
Mortimer, A., <i>R.</i>	<i>Adelaide.</i>
Mulkins, H., <i>M.</i>	<i>Pakenham and Fitzroy</i>
Mulock, J. A., <i>R.</i>	<i>Carleton Place.</i>
Murphy, D., <i>T.M.</i>	<i>Victoria District.</i>

Nelles, A., <i>M.</i>	{ Six Nation Indians, on the Grand River.
O'Meara, F. A. (Indian Mission).	Manatoulin Island.
Osler, F. L., <i>M.</i>	{ Tecumseth and West Gwillimbury.
Osler, H. B., <i>M.</i>	Lloydtown.
Padfield, J. W., <i>R.</i>	Franktown.
Palmer, A., <i>R.</i>	Guelph.
Patterson, J. (Superannuated).	
Patton, H., <i>R.</i>	Cornwall.
Pentland, J., <i>M.</i>	Whitby.
Phillips, T., <i>R.</i>	Etobicoke.
Pyne, A., <i>M.</i>	Oakville.
Read, T. B., <i>M.</i>	Port Burwell.
Revell, H., <i>M.</i>	Oxford.
Ripley, W. H., Minister of Trinity Church	Toronto.
Ritchie, W., <i>R.</i> and Offl. Chap. to the Forces	Sandwich.
Rogers, R. V., Min. of St. James's, and Chap. to the Penitentiary	{ Kingston.
Rolph, R., <i>M.</i>	Osnabruck.
Rothwell, J., Minister	Amherst Island.
Ruttan, C., Minister of St. George's Church	Toronto.
Salmon, G. (Superannuated)	Simcoe.
Salter, G., <i>M.</i>	River St. Clair.
Sandys, F. W., <i>M.</i>	Mersea, &c.
Sanson, A., <i>R.</i>	York Mills.
Scadding, H., Minister of Trinity Church	Toronto.
Shanklin, R., Assistant Minister	St. Catherine's.
Shirley, P., <i>M.</i>	{ Camden, Loughborough, and Portland.
Shortt, J., <i>R.</i>	Port Hope.
Stennett, W., Assistant Min. of Trinity Church	Toronto.
Stewart, J., <i>M.</i>	Tyrconnell.
Stoneman, H.	Port Maitland.
Street, G. C., <i>M.</i>	Newmarket.
Strong, S. S., <i>R.</i>	Bytown.
Taylor, R. J. C., <i>R.</i>	Peterborough.
Townley, A., <i>M.</i>	{ Port Maitland and Dunnville.
Tremayne, F., <i>T.M.</i>	West Hawkesbury.

Usher, J. C., <i>R.</i>	<i>Brantford.</i>
Watkins, N., <i>T.M.</i>	{ <i>Johnstown and Lower Districts.</i>
Wilson, J., <i>M.</i>	
Worrell, J. B., <i>T.M.</i>	{ <i>Colborne and Grafton. Newcastle and Colborne Districts.</i>

THE END.



Can 2557.8

Annals of the Diocese of Toronto /

Widener Library

005258114



3 2044 081 324 121